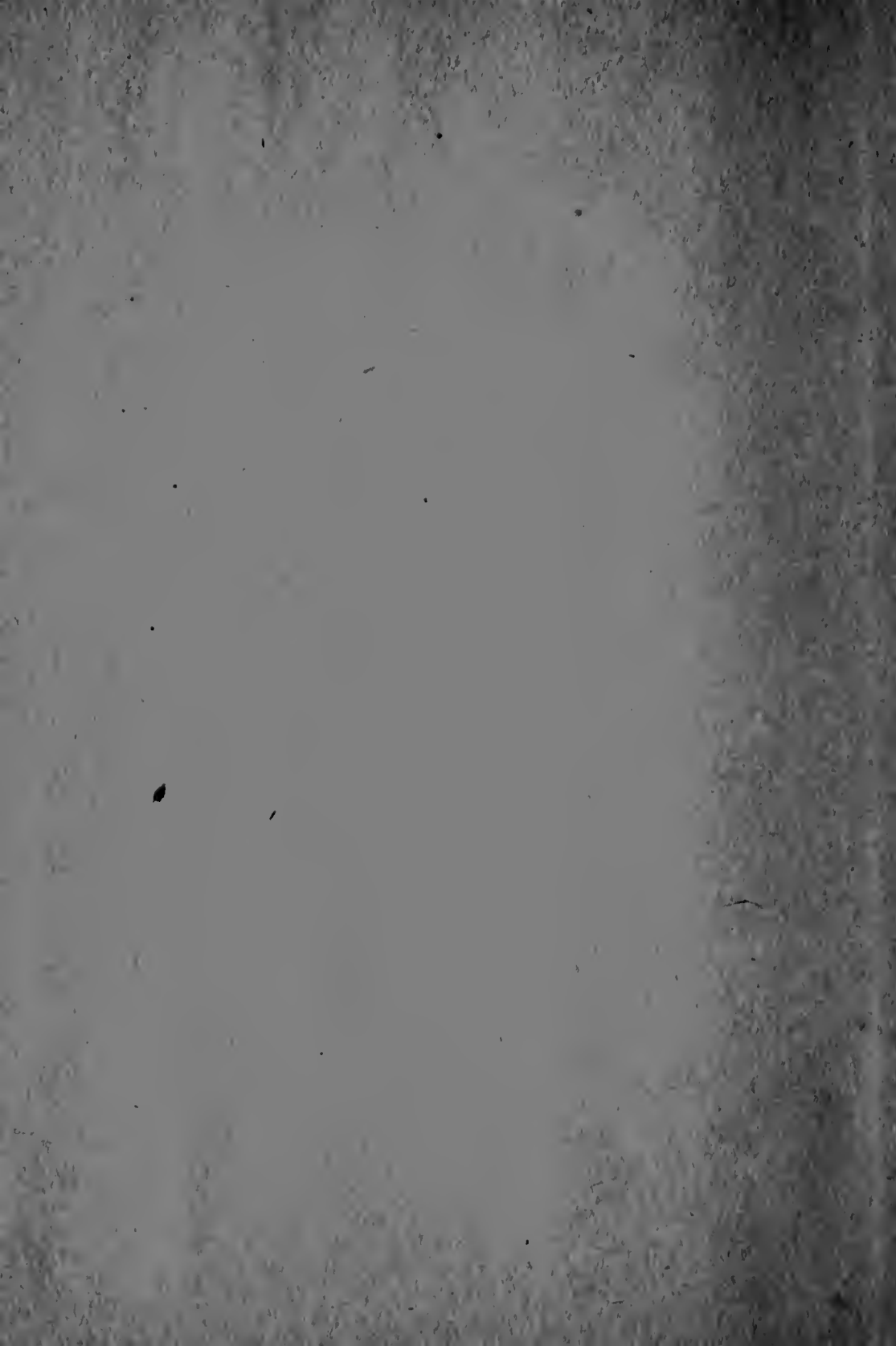


ARABIAN  
NIGHTS  
ENTERTAINMENTS

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**THE ARABIAN NIGHTS'  
ENTERTAINMENTS**

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THE MERCHANT AND THE GENIE

(See page 8)

# THE ARABIAN NIGHTS' ENTERTAINMENTS

EDITED, WITH NOTES AND AN INTRODUCTION

BY

CLIFTON JOHNSON

New York

THE MACMILLAN COMPANY

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## INTRODUCTION

"THE ARABIAN NIGHTS' ENTERTAINMENTS" was first made known to Europe by a French Oriental scholar, Antoine Galland. His translation, in twelve volumes, was published at intervals between the years 1704 and 1717.

M. Galland's readers had hitherto never met with anything like these stories. Their appearance, therefore, was a surprise and a revelation, and the translator's statement that the originals were the work of an unknown Arabian author was at the time thought to be a hoax. Such pretences were common among the writers of the day, and books were now and then brought out in which the real author did not allow his name to appear at all. Usually, however, when the author chose to masquerade, he let the public infer that he was merely the editor of the work, and he supplied a preface, in which he told something about the fictitious author and vouched for his good character and truthfulness. If the story was to be particularly outlandish and unbelievable, the more elaborate and emphatic were the encomiums to the pretended writer. Famous examples of this sort of proceeding are to be found in "Robinson Crusoe," published in 1819, and in "Gulliver's Travels," which followed a few years later. Both were introduced to the public as the narratives of plain seamen. Another notable instance is "Don Quixote," which Cervantes saw fit to palm off with much mystery as the work of some Eastern sage.

Thus it is no wonder that M. Galland was long believed to

be the true composer of "The Arabian Nights' Entertainments." They at once attained popularity, and such was the public appreciation of them that the translator found it difficult to supply the demand for more fast enough. He is said to have frequently been roused at night by persons calling loudly for him. When he opened his window to see what was the matter, the persons outside would cry, "Oh, you, who know such fine stories, and can tell them so well, tell us one now."

Many years passed before the Oriental origin of the stories was established, and even now we know hardly more of their source than did M. Galland. The language of the Arabic text proves them to be not very old, and yet they are not so recent that the use of coffee or tobacco was known. These articles are never mentioned in them, and illustrations that represent the Sultan Shah-riar smoking, as he listens to the tales, find no support in the book itself.

The Moslem life and character are depicted in the stories with great faithfulness, but their chief value lies in the royal entertainment they furnish. It is not at all strange that Shah-riar, heartless despot though he was, should have been loath to behead their indefatigable narrator.

The fame of M. Galland's Arabian stories was not long confined to France. Their charm was recognized by all who read them, and his translation was soon retranslated into all the languages of Europe. From their very first appearance in English they have been accorded a foremost place in the ranks of imaginative literature. They transport the reader into a wonderland of marvellous palaces, beautiful women, powerful magicians, and exquisite repasts, and the descriptions captivate the senses with their Eastern richness and splendor. We have now been reading them nearly two hundred years, but the passing of time does not in the least dim their lustre or dull the pleasure that is to be found in them. Indeed, these tales form one of the few books destined always to be young — one of the

elemental books to which every succeeding generation returns with fresh enjoyment.

The translation used in the present edition is that of Dr. Jonathan Scott. In its easy naturalness and simplicity it excels all others for general reading.



# THE ARABIAN NIGHTS' ENTERTAINMENTS

---

IT is written in the chronicles of the Persian monarchs, that there once lived an illustrious king, beloved by his subjects for his wisdom and prudence, and feared by his enemies for his courage and for the hardy and well-trained army of which he was the leader. This king had two sons, the elder called Schah-riar, and the younger Schah-zenan, both equally good and deserving of praise.

The old king died at the end of a long and glorious reign, and Schah-riar, his eldest son, ascended the throne and reigned in his stead. A friendly contest quickly arose between the two brothers as to which could best promote the happiness of the other. The younger, Schah-zenan, did all he could to show his loyalty and affection, while the new sultan loaded his brother with all possible honors, and in order that he might in some degree share his own power and wealth, bestowed on him the kingdom of Great Tartary. Schah-zenan took possession of the empire allotted him, and fixed his residence at Samarcand, the chief city.

After a separation of ten years Schah-riar much desired to see his brother, and sent his grand vizier,<sup>o</sup> with a splendid embassy, to invite him to revisit his court. Schah-zenan being informed of the approach of the vizier, went out to meet him, with all his ministers, and inquired after the health of the sul-

tan, his brother. Having replied to these affectionate inquiries, the vizier unfolded the purpose of his coming.

Schah-zenan, who was much moved at the kindness and recollection of his brother, then addressed the vizier in these words: "Sage vizier, the sultan, my brother, does me too much honor. It is impossible that his wish to see me can exceed my desire of again beholding him. You have come at a happy moment. My kingdom is tranquil, and in ten days' time I will be ready to depart with you. Meanwhile pitch your tents on this spot, and I will order every refreshment and accommodation for you and your whole train."

At the end of ten days everything was ready. Schah-zenan took a tender leave of the queen, his consort, and, accompanied by such officers as he had appointed to attend him, left Samarcand in the evening, to be near the tents of his brother's ambassador, with the intention of proceeding on his journey early on the following morning. Wishing, however, once more to see his queen, whom he tenderly loved, he returned privately to the palace and to his extreme grief found that she loved another man better than himself. The unfortunate monarch, yielding to the first outburst of his indignation, drew his cimeter, and with one rapid stroke slew the queen.

Having thus satisfied his revenge, he went from the city as privately as he entered it, and returned to his tent. On his arrival, he did not mention to any one what had happened, but ordered the tents to be struck, and began his journey. It was scarcely daylight when they commenced their march to the sound of drums and other instruments. The whole train was filled with joy, except the king, who could think of nothing but his queen's death, and he became a prey to the deepest grief during the whole journey.

When he approached the capital of Persia, he perceived the Sultan Schah-riar and all his court coming out to greet him. What joyful sensations arose in the brothers' breasts at this



meeting ! They alighted and embraced each other ; and after a thousand expressions of regard, they remounted and entered the city amidst the shouts of the multitude. The sultan conducted the king his brother to a palace which had been prepared for him, and that communicated by a garden with his own.

Schah-riar then left the King of Tartary, in order that he might have time to bathe and change his dress. On his guest's return from the bath<sup>o</sup> he went to him and they seated themselves on a sofa. There they conversed with each other, and seemed even more united by affection than blood. They ate together at supper, and after their repast they again conversed, till Schah-riar, perceiving the night far advanced, left his brother to repose.

The unfortunate Schah-zenan retired to his couch ; but if the presence of the sultan had for a while suspended his grief, it now returned with redoubled force. Every circumstance of the queen's death arose to his mind and kept him awake, and impressed such a look of sorrow on his countenance that the next morning the sultan could not fail to remark it. Conscious that he had done all in his power to testify his continued love and affection, he sought to amuse his brother, but the most splendid entertainments only served to increase his melancholy.

Schah-riar having one morning given orders for a grand hunting party, at the distance of two days' journey from the city, Schah-zenan requested permission to remain in his palace, excusing himself on account of a slight illness. The sultan wishing to please him, gave him his choice, and went with all his court to partake of the sport.

The King of Tartary was no sooner alone than he shut himself up in his apartment, and gave way to sorrow for the calamity which had befallen him. As, however, he sat thus grieving at the open window looking out on the beautiful garden of the palace, he saw the sultana, the beloved wife of

his brother, meet a man in the garden and hold secret conversation with him. Upon witnessing this interview, Schah-zenan determined within himself that he would no longer give way to such grief for a misfortune which came to other husbands as well as to himself. He ordered supper to be brought, and ate with a better appetite than he had before done since his departure from Samarcand, and even enjoyed the fine concert performed while he sat at table.

Schah-riar, on his return from hunting at the close of the second day, was delighted at the change which he found had taken place in his brother, and urgently pressed him to explain both the cause of his former deep sorrow, and of its sudden change to his present joy. The King of Tartary being thus pressed, related to his brother the whole narrative of his wife's misconduct, and of the severe punishment he had visited on her.

Schah-riar expressed his full approval. "I own," he said, "had I been in your place, I should, perhaps, have been less easily satisfied. I should not have been contented with taking away the life of one woman, but should have sacrificed a thousand. Your fate, surely, is most singular. Since, however, it has pleased God to afford you consolation, which I am sure is as well founded as the cause of your grief, inform me, I beg, of that also, and make me acquainted with the whole."

The reluctance of Schah-zenan to relate what he had seen yielded at last to the urgent commands and entreaties of his brother, and he revealed to him the faithlessness of his own queen. The rage and grief of Schah-riar knew no bounds. He at once sentenced to death his unfaithful sultana; and not content with this, he bound himself by a solemn vow that, in future, he would marry a new wife every night, and command her to be strangled in the morning. Having imposed this cruel law on himself, he swore to observe it immediately on the departure of the king his brother, who soon after returned to his own kingdom.

When Schah-zenan was gone, the sultan began to put into operation his unhappy oath. He married every night the daughter of some one of his subjects, who, the next morning, was ordered out to execution. However hateful these commands were to the kind-hearted grand vizier, he was obliged to submit at the peril of losing of his head. The report of the sultan's cruelty spread a panic of universal fear through the city, and the air resounded with the groans of tender mothers, who dreaded lest the sad fate should be allotted to their offspring. In this manner, instead of the praises and blessings with which, till now, they had loaded their monarch, all his subjects poured out curses on his head.

The grand vizier, who, as has been mentioned, was the unwilling agent of this horrid injustice, had two daughters. The elder was called Schehera-zade, and the younger Dinar-zade. Schehera-zade had a degree of courage beyond her sex. She had read much, and was possessed of so great a memory that she never forgot anything once learned. Her beauty was only equalled by her virtuous disposition, and the vizier was passionately fond of so deserving a daughter.

As they were conversing together one day, she made a request of her father, to his very great astonishment, that she might have the honor of becoming the sultan's bride. The grand vizier endeavored to dissuade his daughter from her intention by pointing out the fearful penalty of an immediate death attached to the favor which she sought. Schehera-zade, however, persisted in her request, intimating to her father that she had in her mind a plan, which she thought might be successful in making a change in the intention of the sultan, and in putting a stop to the dreadful cruelty exercised towards the inhabitants of the city.

"Yes, my father," replied this heroic woman, "I am aware of the danger I run, but it does not deter me from my purpose. If I die, my death will be glorious ; and if I succeed, I shall render my country an important service."

The vizier was most reluctant to allow his beloved child to enter on so dangerous an enterprise. But at length, overcome by his daughter's firmness, he yielded to her entreaties. Although he was very sorry at not being able to conquer her resolution, he went to Schah-riar, and announced to him that Schehera-zade herself would be his bride on the following night.

The sultan was much astonished at the sacrifice of the grand vizier. "Is it possible," said he, "that you can give up your own child?"

"Sire," replied the vizier, "she has herself made the offer. The dreadful fate that hangs over her does not alarm her; and she resigns her life for the honor of being the consort of your majesty."

"Vizier," said the sultan, "do not deceive yourself with any hopes; for be assured that, in delivering Schehera-zade into your charge to-morrow, it will be with an order for her death; and if you disobey, your own head will be the forfeit."

"Though I am her father," replied the vizier, "I will answer for the fidelity of this arm in fulfilling your commands."

When the grand vizier returned to Schehera-zade, she thanked him; and observing him to be much afflicted, consoled him by saying, she hoped he would be so far from repenting her marriage with the sultan that it would become a subject of joy to him for the remainder of his life.

Before Schehera-zade went to the palace, she called her sister, Dinar-zade, aside, and said, "As soon as I shall have presented myself before the sultan, I shall entreat him to suffer you to sleep near the bridal chamber, that in the morning I may see you without delay and enjoy for the last time your company. If I obtain this favor, as I expect, remember I shall awaken you to-morrow an hour before daybreak, and you must come in and say, 'My sister, I beg of you to recount to me one of those delightful stories you know.' I will at once begin to tell one; and

I flatter myself that by these means I shall free the kingdom from the fear in which it is."

Dinar-zade promised to do what her sister required.

Within a short time Schehera-zade was conducted by her father to the palace, and was admitted to the presence of the sultan. He was charmed with her beauty; but perceiving tears in her eyes, he demanded the cause of them.

"Sire," answered Schehera-zade, "I have a sister whom I tenderly love—I earnestly wish that she might be permitted to pass the night in an apartment adjoining ours, that we may see each other again in the morning, and once more take a tender farewell. Will you allow me the consolation of giving her this last proof of my affection?"

Schah-riar having agreed to it, they sent word to Dinar-zade. On the morrow Schehera-zade awoke about an hour before day, and called to her sister, who soon came into the royal chamber. After greeting each other, Dinar-zade said, "My dear sister, if you are willing, I entreat you to relate to me one of those delightful tales you know. It will, alas, be the last time I shall receive that pleasure."

Instead of returning an answer to her sister, Schehera-zade addressed the sultan, and said, "Will your majesty permit me to indulge my sister in her request?"

"Freely," replied he.

Schehera-zade then began as follows:—

## THE STORY OF THE MERCHANT AND THE GENIE

There was formerly a merchant, who was possessed of great wealth in land, merchandise, and ready money. Having one day an affair of great importance to settle at a considerable distance from home, he mounted his horse, and with only a small bag behind him, in which he had put a few biscuits and

dates, he began his journey. He arrived without any accident at his destination; and finishing his business, set out to return.

On the fourth day of his homeward journey, he felt so troubled by the heat of the sun, that he turned out of the road, in order to rest under some trees, by which there was a spring. He alighted, and tying his horse to a branch of a tree, sat down on the bank of the spring to eat some biscuits and dates from his little store. When he had satisfied his hunger, he amused himself with throwing about the stones of the fruit. Afterwards he washed his hands, his face, and his feet, and repeated a prayer, like a good Mohammedan.

He was still on his knees, when he saw a genie,<sup>o</sup> white with age, and of a great stature, advancing towards him, with a cimeter in his hand. As soon as he was close to him, he said in a most terrible tone, "Get up, that I may kill thee with this cimeter, as thou hast caused the death of my son."

He said these words with a dreadful yell. The merchant, alarmed by the horrible figure of this giant, as well as by the words he heard, replied in trembling accents, "How can I have slain him? I do not know him, nor have I ever seen him."

"Didst thou not, on thine arrival here, sit down, and take some dates from thy wallet?" asked the giant; "and after eating them, didst thou not throw the stones about on all sides?"

"That is all true," replied the merchant; "I do not deny it."

"Well, then," said the other, "I tell thee thou hast killed my son; for while thou wast throwing about the stones, my son passed by. One of them struck him in the eye, and caused his death, and thus hast thou slain my son."

"Ah, sire, forgive me," cried the merchant.

"I have neither forgiveness nor mercy," added the giant;

"and is it not just that he who has inflicted death should suffer it?"

"Yet surely, even if I have inflicted death," said the merchant, "I have done so innocently, and therefore I entreat you to pardon me, and suffer me to live."

"No, no," cried the genie, still persisting in his resolution, "I must destroy thee, as thou hast done my son."

At these words, he took the merchant in his arms, and having thrown him with his face on the ground, he lifted up his sabre, in order to strike off his head.

Schehera-zade, at this instant, perceiving it was day, and knowing that the sultan rose early to his prayers, and then to hold a council, broke off.

"What a wonderful story," said Dinar-zade.

"The conclusion," answered Schehera-zade, "is still more surprising, as you would confess, if the sultan would consent that I should live another day, and in the morning permit me to continue the relation."

Schah-riar, who had listened with much pleasure to the narration, determined to wait till the morrow, intending to order her execution after she had finished her story. He arose, and having prayed, went to the council.

The grand vizier, in the meantime, was in a state of cruel suspense. Unable to sleep, he passed the night lamenting the approaching fate of his daughter, whose executioner he was compelled to be. Dreading, therefore, in this melancholy situation, to meet the sultan, how great was his surprise to see him enter the council-chamber without giving him the horrible order he expected!

The sultan spent the day, as usual, in regulating the affairs of his kingdom, and on the approach of night, retired with Schehera-zade to his apartment.

On the next morning, the sultan did not wait for Schehera-zade to ask permission to continue her story, but said, "Finish

the tale of the genie and the merchant. I am curious to hear the end of it.”<sup>o</sup>

Schehera-zade immediately went on as follows : —

When the merchant perceived that the genie was about to execute his purpose, he cried aloud, “One word more, I entreat you ; have the goodness to grant me a little delay ; give me only one year to go and take leave of my dear wife and children, and I promise to return to this spot, and submit myself entirely to your pleasure.”

“Take God to witness of the promise thou hast made me,” said the other.

“Again I swear,” replied the merchant, “and you may rely on my oath.”

Then the genie left him near the spring, and disappeared.

The merchant, as soon as he reached home, related faithfully all that had happened to him. On hearing the sad news, his wife uttered the most lamentable groans, tearing her hair, and beating her breast ; and his children made the house resound with their grief ; while the father, overcome by affection, mingled his tears with theirs. The year quickly passed away. The good merchant having settled his affairs, paid his just debts, given alms to the poor, and made provision to the best of his ability for his wife and family, tore himself away amidst the most frantic expressions of grief ; and, mindful of his oath, arrived at the destined spot on the very day he had promised. While he was waiting for the genie, there appeared an old man leading a deer, and the newcomer, after a respectful salutation, inquired what brought him to that desert place. The merchant satisfied the old man’s curiosity, on which the latter expressed a wish to witness his interview with the genie. They had scarcely finished speaking when another old man, accompanied by two black dogs, came in sight, and having heard the tale of the merchant, determined also to remain to see the event.

Soon they perceived, towards the plain, a thick vapor or



smoke, like a column of dust raised by the wind. This vapor approached them, and then it suddenly disappeared, and they saw the genie, who, without noticing the others, went towards the merchant, with his cimeter in his hand ; and taking him by the arm said, " Get up, that I may kill thee, as thou hast slain my son."

Both the merchant and the two old men, struck with terror, began to weep and fill the air with their lamentations. The old man who conducted the deer seeing the genie lay hold of the merchant, and about to murder him without mercy, threw himself at the monster's feet, and, kissing them, said, " Lord Genie, I humbly entreat you to suspend your rage, and hear my history, and that of the deer, which you see ; and if you find it more wonderful and surprising than the adventure of this merchant, whose life you wish to take, may I not hope that you will at least grant me one half part of the blood of this unfortunate man ? "

After meditating some time, the genie answered, " Well, then, I agree to it."

## THE HISTORY OF THE FIRST OLD MAN AND THE DEER

The deer, whom you, Lord Genie, see here, is my wife. After I married her we lived together thirty years, without having any children. At the end of that time I adopted into my family the son of a slave woman. This act of mine excited against the slave mother and her child the hatred and jealousy of my wife. She availed herself, during my absence on a journey, of her knowledge of magic, to change the slave and my adopted son into a cow and a calf, and sent them to my farm to be fed and taken care of by the steward.

Immediately, on my return, I inquired after the child and his mother. " Your slave is dead," said she, " and it is now more

than two months since I have beheld your son ; nor do I know what is become of him."

I was very much affected at the death of the slave ; but as my son had only disappeared, I flattered myself that he would soon be found. Eight months, however, passed, and he did not return ; nor could I learn any tidings of him. In order to celebrate a holy festival, which was approaching, I ordered my steward to bring me the fattest cow I possessed, for a sacrifice. He obeyed my commands. Having bound the cow, I was about to slay her, when she lowed most sorrowfully, and tears fell from her eyes. This seemed to me so extraordinary, that I could not but feel compassion for her, and was unable to give the fatal blow. I therefore ordered her to be led away, and another brought.

My wife, who was present, seemed very angry at my compassion, and opposed my order.

I then said to my steward, " Make the sacrifice yourself ; the lamentations and tears of the animal have overcome me."

The steward was less compassionate, and sacrificed her. On removing the skin we found hardly anything but bones, though she appeared very fat. " Take her away," said I to the steward, truly chagrined, " and if you have a very fat calf, bring it in her place."

He returned with a remarkably fine calf, who, as soon as he perceived me, made so great an effort to come to me, that he broke his cord. He lay down at my feet, with his head on the ground, as if he endeavored to excite my compassion, and to entreat me not to have the cruelty to take away his life.

" Wife," said I, " I will not sacrifice this calf. I wish to favor him."

She, however, did not agree to my proposal ; and demanded his sacrifice so obstinately, that I was compelled to yield. I bound the calf, and took the fatal knife to bury it in his throat, when he turned his eyes, filled with tears, so persua-

sively on me, that I had no power to execute my intention. The knife fell from my hand, and I told my wife I was determined to have another calf. She tried every means to induce me to alter my mind. I continued firm, however, in my resolution, in spite of all she could say, promising, for the sake of appeasing her, to sacrifice this calf the following year.

The next morning my steward informed me that his daughter, who had some knowledge of magic, wished to speak with me. On being admitted to my presence, she told me that, during my absence, my wife had turned the slave and my son into a cow and calf; that I had already sacrificed the cow, but that she could restore my son to his natural self, if I would give him to her for her husband, and allow her to punish my wife as her cruelty deserved. To these proposals I gave my consent.

The damsel then took a vessel full of water, and pronouncing over it some words I did not understand, she threw the water over the calf, and he instantly regained his own form.

"My son! my son!" I exclaimed, and embraced him with transport; "this damsel has destroyed the horrible charm with which you were surrounded. I am sure your gratitude will induce you to marry her, as I have already promised for you." He joyfully consented; but before they were united the damsel changed my wife into this deer, which you see here.

My son long ago became a widower, and is now travelling. Many years have passed since I have heard anything of him. I have, therefore, now set out with a view to gain some information of him; and as I did not like to trust my wife to the care of any one during my search, I thought proper to take her along with me. This is the history of myself and this deer. Can anything be more wonderful?

"It is so marvellous a history," said the genie, "that I grant to you a half of the blood of this merchant."

As soon as the first old man had finished, the second, who led the two black dogs, also made request to the genie for a

half of the merchant's blood, on the condition that his tale exceeded in interest the one that had been just related. The genie signified his assent, and the old man began.

## THE HISTORY OF THE SECOND OLD MAN AND THE TWO BLACK DOGS

Great Prince of the genies, you must know that these two black dogs, which you see here, and myself are three brothers. Our father, when he died, left us one thousand sequins<sup>o</sup> each. With this sum we all embarked in business as merchants. My two brothers determined to travel, that they might trade in foreign parts. They were both unfortunate, and returned at the end of two years in a state of abject poverty, having lost their all. I had in the meanwhile prospered, and I gladly received them, and gave them one thousand sequins each, and again set them up as merchants. My brothers frequently proposed to me that I should make a voyage with them for the purpose of traffic. Knowing their former want of success, I refused to join them, until at the end of five years I at length yielded to their repeated requests. On consulting about the merchandise to be bought for the voyage, I discovered that nothing remained of the thousand sequins I had given to each. I did not reproach them. On the contrary, as my capital was increased to six thousand sequins, I again gave them each one thousand sequins, and kept a like sum myself, and concealed the other three thousand in a corner of my house, in order that if our voyage proved unsuccessful, we might be able to console ourselves and begin our former profession. We purchased our goods, embarked in a vessel, which we ourselves freighted, and set sail with a favorable wind. After sailing about a month, we arrived, without any accident, at a port, where we landed, and had a most profitable sale for our merchan-

dise. I, in particular, sold mine so well, that I gained ten for one.

About the time that we were ready to embark on our return, I accidentally met on the sea-shore a female, of great beauty, but very poorly dressed. She accosted me by kissing my hand, and entreated me most earnestly to permit her to be my wife. I stated many difficulties to such a plan; but at length she said so much to persuade me that I ought not to regard her poverty, and that I should be well satisfied with her conduct, I was quite overcome. I directly procured proper dresses for her, and after marrying her in due form, she went on the vessel with me, and we set sail.

During our voyage, I found my wife possessed of so many good qualities, that I loved her every day more and more. In the meantime my two brothers, who had not traded so advantageously as myself, and who were jealous of my prosperity, began to feel very envious. They even went so far as to conspire against my life; for one night, while my wife and I were asleep, they threw us into the sea. I had hardly, however, fallen into the water, before my wife took me up and transported me into an island.

As soon as it was day she thus addressed me: "You must know that I am a fairy, and being on the shore when you were about to sail, I wished to try the goodness of your heart, and for this purpose I presented myself before you in the disguise you saw. You acted most generously, and I am therefore delighted in finding an occasion of showing my gratitude, and I trust, my husband, that in saving your life, I have not ill rewarded the good you have done me; but I am enraged against your brothers, nor shall I be satisfied till I have taken their lives."

I listened with astonishment to the discourse of the fairy, and thanked her, as well as I was able, for the great kindness she had conferred on me. "But, madam," said I to her, "I must entreat you to pardon my brothers."

I related to her what I had done for each of them, but my account only increased her anger.

"I must instantly fly after these ungrateful wretches," cried she, "and bring them to a just punishment. I will sink their vessel, and send them to the bottom of the sea."

"No, beautiful lady," replied I; "for heaven's sake, moderate your indignation, and do not execute so dreadful an intention; remember they are still my brothers, and that we are bound to return good for evil."

No sooner had I pronounced these words, than I was transported in an instant from the island, where we were, to the entrance of my own house. Then I opened the door, and dug up the three thousand sequins which I had hidden. I afterwards went to my shop, opened it, and received the congratulations of the merchants in the neighborhood on my arrival. When I returned home, I perceived these two black dogs, which came towards me with a submissive air. I could not imagine what their actions meant, but the fairy, who soon appeared, satisfied my curiosity. "My dear husband," said she, "be not surprised at seeing these two dogs; they are your brothers."

My blood ran cold on hearing this, and I inquired by what power they had been transformed into that state.

"It is I," replied the fairy, "who have done it, and I have sunk their ship. For the loss of the merchandise it contained, I shall recompense you. As to your brothers, I have condemned them to remain in this form ten years, as a punishment for their perfidy."

Then informing me where I might hear of her, she disappeared.

The ten years are now completed, and I am travelling in search of her. "This, O Lord Genie, is my history. Does it not appear to you of a most extraordinary nature?"

"Yes," replied the genie, "I confess it is most wonderful, and therefore I grant you the other half of this merchant's blood," and having said this, the genie disappeared, to the great joy of the merchant and of the two old men.

The merchant did not omit to bestow many thanks on his liberators, who, bidding him adieu, proceeded on their travels. He mounted his horse, and returned home to his wife and children, and spent the remainder of his days with them in tranquillity.

## THE HISTORY OF THE FISHERMAN

There was formerly an aged fisherman, so poor that he could barely obtain food for himself, his wife, and his three children. He went out early every morning to his employment ; and he had imposed a rule on himself never to cast his nets more than four times a day.

On one occasion he set out before the night had disappeared. When he reached the sea-shore, he cast his nets and drew them to land three times in succession, feeling assured each time from their resistance and weight that he had secured an excellent draught of fish. Instead of which, he only found on the first haul the carcase of an ass ; on the second, a big wicker basket filled with sand and mud ; and on the third, a large quantity of heavy stones, shells, and filth. It is impossible to describe his disappointment and despair. The day now began to break, and he threw his nets for the fourth time. Again he supposed he had caught a great quantity of fish, as he drew them with as much difficulty as before. He nevertheless found none ; but discovered a heavy vase of yellow copper, shut up and fastened with lead, on which there was the impression of a seal. "I will sell this copper vase to a metal-worker," said he, with joy, "and with the money I shall get for it I will purchase a measure of corn."

He examined the vase on all sides, and he shook it, but could hear nothing ; and yet the impression of the seal on the lead made him think it was filled with something valuable. In order to find out, he took his knife, and got it open. He

then turned the top downwards, and was much surprised when nothing came out. He set it down before him, and while he was attentively observing it, there issued from it so thick a smoke that he was obliged to step back a few paces. This smoke, by degrees, rose almost to the clouds, and spread itself over both the water and the shore, appearing like a thick fog. The fisherman, as may easily be imagined, was a good deal surprised at this sight. When the smoke had all come out from the vase, it collected itself, and became a solid body, and then took the shape of a genie of gigantic size.

The genie, looking at the fisherman, exclaimed, "Humble thyself before me. I intend to kill thee."

"And for what reason, pray, will you kill me?" answered the fisherman. "Have you already forgotten that I set you at liberty?"

"I remember it very well," the genie responded; "but that shall not prevent my destroying thee, and I will only grant thee one favor."

"And pray what is that?" said the fisherman.

"It is," replied the genie, "to permit thee to choose the manner of thy death. I can treat thee no otherwise, and to convince thee of it, hear my history—

"I am one of those spirits who rebelled against God. Solomon, the prophet of God, commanded me to acknowledge his authority, and submit to his laws. I proudly refused. In order, therefore, to punish me, he enclosed me in this copper vase; and, to prevent me from forcing my way out, he put on the leaden cover his seal, on which the great name of God is engraven. This done, he gave the vase to one of those genies who obeyed him, and ordered him to cast me into the sea.

"During the first century of my captivity, I swore that if any one delivered me before a hundred years were passed, I would make him rich. During the second century, I swore that if any one released me, I would discover to him all the treasures



of the earth. During the third, I promised to make my deliverer a most powerful monarch, and to grant him every day any three requests he chose. These centuries passed away without any deliverance. Enraged, at last, to be so long a prisoner, I swore that I would, without mercy, kill whoever should in future release me, and that the only favor I would grant him should be, to choose what manner of death he pleased. Since, therefore, thou hast come here to-day, and hast delivered me, fix upon whatever kind of death thou wilt."

The fisherman was in great distress at finding the genie thus resolved on his death, not so much on his own account as for his three children, whose means of living would be greatly reduced. "Alas!" he cried, "have pity on me, remember what I have done for thee."

"Let us lose no time," cried the genie; "your arguments avail not. Make haste, tell me how you wish to die."

Necessity is the mother of invention; and the fisherman thought of a stratagem. "Since," said he, "I cannot escape death, I submit to the will of God; but before I choose the sort of death, I conjure you, by the great name of God, which is graven upon the seal of the prophet Solomon, answer me truly a question I am going to put to you."

The genie trembled at this adjuration, and said to the fisherman, "Ask what thou wilt, and make haste."

"Dare you, then, to swear by the great name of God that you really were in that vase? This vase cannot contain one of your feet. How, then, can it hold your whole body?"

"I swear to thee, notwithstanding," replied he, "that I was there just as thou seest me. Wilt thou not believe me after the solemn oath I have taken?"

"No," declared the fisherman, "I shall not believe you unless I see it."

Immediately, the form of the genie began to change into smoke, and extended itself, as before, over both the shore and

the sea ; and then, collecting itself, began to enter the vase, and continued to do so, in a slow and equal manner, till nothing remained without. The fisherman at once took the leaden cover, and put it on the vase. "Genie," he cried, "it is now your turn to ask pardon. I shall throw you again into the sea, and I will build, opposite the very spot where you are cast, a house upon the shore, in which I will live, to warn all fishermen that shall come and throw their nets, not to fish up so evil a genie as thou art, who makest an oath to kill the man who sets thee at liberty."

The genie tried every argument to move the fisherman's pity, but in vain. "You are too treacherous for me to trust you," declared the fisherman ; "I should deserve to lose my life if I put myself in your power a second time."

"One word more, fisherman," cried the genie ; "I will teach you how to become as rich as possible."

The hope of being no longer in want at once disarmed the fisherman. "I could listen to thee," he said, "were there any credit to be given to thy word. Swear to me by the great name of God that you will faithfully perform what you promise, and I will open the vase. I do not believe that you will dare break such an oath."

The genie did as he was bidden ; and the fisherman took off the covering. The smoke instantly ascended, and the genie resuming his usual form, kicked the vase into the sea. "Be of good heart, fisherman," cried he, "I have thrown the vase into the sea only to observe whether you would be alarmed. To show you that I intend to keep my word, take your nets and follow me."

They passed by the city, and went over the top of a mountain, whence they descended into a vast plain, and continued till they came to a lake, situated between four small hills.

When they arrived on the borders of the lake, the genie said to the fisherman, "Throw your nets and catch fish."

The fisherman saw a great quantity of fish in the lake ; and was surprised at finding them of four different colors — white, red, blue, and yellow. He threw his nets and caught four fish, one of each color. As he had never seen any similar to them, he could hardly cease admiring them ; and judging that he could dispose of them for a considerable sum, he expressed great joy.

“Carry these fish to the palace,” said the genie, “and present them to the sultan, and he will give you more money than you ever handled in all your life. You may come every day and fish in this lake, but beware of casting your nets more than once each day. If you act otherwise you will repent. Therefore, take care. This is my advice, and if you follow it exactly you will do well.” Having said this, he struck his foot on the ground, which opened and swallowed him up, and then closed.

The fisherman resolved to observe the advice of the genie in every point, and never to throw his nets a second time the same day. He went back to the town, and presented his fish at the sultan's palace.

The sultan was much surprised when he saw the four fish brought him by the fisherman. He took them one by one, and observed them most attentively ; and after admiring them a long time, he said to his grand vizier, “Take these fish, and carry them to the cook. I think they must be as good to eat as they are beautiful ; and give the fisherman four hundred pieces of gold.” The fisherman, who was never before in possession of so large a sum of money, could not conceal his joy, and thought it all a dream, until he applied the gold in relieving the wants of his family.

As soon as the cook had cleaned the fish which the vizier had brought, she put them on the fire in a frying-pan, with some oil ; and when she thought them sufficiently done on one side, she turned them. She had hardly done so when, wonderful to relate, the wall of the kitchen opened, and a young lady

of marvellous beauty appeared. She was dressed in a satin robe, embroidered with flowers, and wore a necklace of large pearls, and gold bracelets set with rubies, and held a rod in her hand. She moved towards the frying-pan, to the great amazement of the cook, who remained motionless at the sight, and striking one of the fish with her rod, she said, "Fish, fish, art thou doing thy duty?"

The fish answering not a word, she repeated her question, when the four fish all raised themselves up, and said very distinctly, "Yes, yes, if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we conquer, and are content."

As soon as they had spoken these words, the damsel overturned the frying-pan, and went back through the open wall, which immediately closed, and was in the same state as before.

The cook, having recovered from her fright, went to take up the fish, which had fallen on the hot ashes; but found them blacker than coal, and not fit to send to the sultan. At this she began to cry with all her might. "Alas," said she, "what will become of me? I am sure, when I tell the sultan what I have seen, he will not believe me, but will be enraged with me!"

While she was in this distress, the grand vizier entered, and asked if the fish were ready. The cook then related all that had taken place, at which he was much astonished; but without speaking a word of it to the sultan, he invented an excuse which satisfied him. He then sent directly to the fisherman for four more fish, and the fisherman promised to bring them the next morning.

The fisherman set out before it was day, and went to the lake. He threw his nets, and drawing them out, found four more fish, like those he had taken the day previous, each of a different color. He returned directly, and brought them to the grand vizier by the time he had promised. The minister took them, and carried them to the kitchen, where he shut himself

up with only the cook, who dressed them before him. She put them on the fire as she had done the others, when the grand vizier witnessed an exact repetition of all that the cook had told him.

"This is very surprising," he cried, "and too extraordinary to be kept secret from the sultan's ears. I will myself go and inform him of this prodigy."

The sultan being much astonished, sent for the fisherman, and said to him, "Canst thou bring me four more such fish?"

"If your majesty will grant me till to-morrow, I will do so," answered the fisherman.

He obtained the time he wished, and went again, for the third time, to the lake, and caught four fish of different colors at the first throw of his nets, and took them to the sultan, who expressed the greatest pleasure at seeing them, and ordered four hundred more pieces of money to be given to the fisherman.

As soon as the sultan got the fish, he had them taken into his own cabinet, with all that was necessary for frying them. Here he shut himself up with the grand vizier, who put the fish on the fire in the pan. As soon as they were done on one side, he turned them on the other. The wall of the cabinet immediately opened; but, instead of the beautiful lady, there appeared a black man of gigantic stature dressed in the habit of a slave, and holding a large green staff in his hand. He advanced to the frying-pan, and touching one of the fish with his rod, he cried out in a terrible voice, "Fish, fish, art thou doing thy duty?"

At these words all the fish lifted up their heads, and answered, "Yes, yes, we are; if you reckon, we reckon; if you pay your debts, we pay ours; if you fly, we conquer, and are content."

The fish had scarcely said this, when the black man overturned the frying-pan into the fire and reduced the fish to coals; and having done this, he retired fiercely, and entering into the aperture in the wall, it closed, and the wall appeared just as it did before.

The sultan being convinced that these fish signified something very extraordinary, and having learnt from the fisherman that he caught them in the lake situated in the midst of the four small hills, not more than three hours' journey from the palace, commanded all his court to mount horses and set out for the place, with the fisherman as a guide.

The sultan halted on the side of the lake ; and, after observing the fish with great admiration, demanded of his courtiers if it were possible that they had never seen this lake, which was within so short a distance of the city. They all said they had never so much as heard of it. "Since you all agree, then," said he, "that you have never heard of it, and since I am not less astonished than you are at this novelty, I am resolved not to return to my palace till I have found how this lake came here, and why all the fish in it are of four colors."

Having thus spoken, he ordered his court to encamp, and his own tent and the tents of his household were pitched on the borders of the lake.

When night came, the sultan retired to his tent, and talked with his grand vizier. "My mind," said he, "is much disturbed. This lake, suddenly placed here ; this black man who appeared to us in my cabinet ; the fish, too, whom we heard speak — these things so excite my curiosity, that I cannot conquer my impatience to be satisfied. I shall go quite alone from my camp, and try to solve the mystery. I order you to keep my departure a profound secret. Remain in my tent, and when my officers and courtiers present themselves at the entrance to-morrow morning, send them away, and say I have a slight indisposition, and wish to be alone ; and day by day make the same report till I return."

The grand vizier endeavored to turn the sultan from his design ; but in vain. The sultan was resolved. He put on a suit fit for walking, and took his cimeter ; and as soon as he found that everything in the camp was quiet, went out alone.

He bent his course towards one of the small hills, which he mounted without much difficulty. He then came down to a plain, on which, when the sun rose, he perceived a grand palace, built of polished black marble, and covered with fine steel, as bright as crystal. Delighted with having so soon met with something worthy his curiosity, he went to the front of the palace, and stopped before one of the doors, which was open. He waited some time, but seeing no one, he was exceedingly surprised. "If there be no one in this palace," said he to himself, "I have nothing to fear; and if it be inhabited, I have wherewith to defend myself."

At last he entered, and when he was in the porch, he called out as loud as he could. There was no answer. This silence increased his astonishment. He passed on to a spacious court, and could not discover a living creature. He then entered and walked through some large halls, the carpets of which were of silk, and the door-curtains of the richest shawls of India, embroidered with gold and silver. Farther on, he came to a superb saloon, in the middle of which was a large fountain, with a lion of massive gold at each corner. Water issued from the mouths of the four lions, and as it fell, appeared to break into a thousand diamonds and pearls.

The castle was surrounded by a garden full of all kinds of flowers and shrubs, and furnished with a multitude of birds, which filled the air with the sweetest notes, nets being thrown entirely over the trees to prevent the birds from escaping.

The sultan wandered a long time from room to room, where everything was grand and magnificent. Being tired with walking, he sat down on a veranda, which faced towards the garden, when suddenly a plaintive voice, accompanied by the most heart-rending cries, reached his ears. He listened attentively, and heard these melancholy words: "O Fortune, thou hast not suffered me long to enjoy a happy lot! Cease to persecute me, and by a speedy death put an end to my sufferings."

The sultan immediately rose, and went towards the spot whence the voice issued, and drawing the door-curtain aside, saw a young man very richly dressed seated on a sort of throne, raised a little from the ground. Deep sorrow was impressed on his countenance. The sultan approached, and saluted him. The young man bent his head very low, but did not get up. "My lord, I should rise to receive you, but am hindered by sad necessity. You will not therefore, I trust, take it ill."

"I feel myself highly honored, sir," replied the sultan, "by the good opinion you express of me. Whatever may be your motive for not rising, I willingly receive your apologies. I come to offer you my help. But inform me the meaning of the lake near this palace, where the fish are of four different colors; how, also, this palace came here, and why you are thus alone."

Instead of answering these questions, the young man began to weep bitterly, and lifted up his robe, so the sultan perceived he was a living man only to his waist, and that thence to his feet he was changed into black marble.

"What you show me," said the sultan, "fills me with horror. I am impatient to learn your history, with which I am persuaded that the lake and the fish have some connection. Pray, therefore, relate it; for the unhappy often experience relief in telling their sorrows."

"I will not refuse your request," replied the young man, and narrated the following story:—

## THE HISTORY OF THE YOUNG KING OF THE BLACK ISLES

This is the kingdom of the Black Isles, of which my father, named Mahmoud, was king. It takes its name from the four small mountains which you have seen. Those mountains were



formerly isles. The capital where the king my father resided was situated on the spot now occupied by the lake you have seen. On the death of my father, I succeeded him on the throne and married a lady, my cousin. We lived happily together for five years, when I began to perceive that the queen no longer loved me.

One day, after dinner, while she was at the bath, I lay down to sleep on a sofa. Two of her ladies came and sat, one at my head and the other at my feet, with fans in their hands to moderate the heat and to prevent the flies from disturbing me. They thought I was asleep, and spoke in whispers; but as I only closed my eyes, I heard all their conversation.

One of them said to the other, "Is not the queen wrong, not to love so amiable a prince?"

"Certainly," replied the other; "and I cannot understand why she goes out every night and leaves him. Does he not perceive it?"

"How should he?" resumed the first; "she mixes in his drink, every evening, the juice of a certain herb, which makes him sleep all night so soundly that she has time to go wherever she likes; and when at break of day she returns to him, she rouses him by the smell of some scent she puts under his nostrils."

I pretended to awake without having heard the conversation.

The queen returned and we supped together, and before we went to bed she presented me the cup of water, which it was usual for me to take; but instead of drinking it, I approached a window that was open, and threw it out without her perceiving what I did. I then returned the cup into her own hands, that she might believe I had drunk the contents. We soon retired to rest, and shortly after, supposing that I was asleep, she got up and said, "Sleep, and mayest thou never wake more." She then dressed herself and left the chamber.

As soon as the queen was gone, I dressed in haste, took my

cimeter, and followed her so quickly that I soon heard the sound of her feet before me. I walked softly after her and she passed through several gates, the locks of which fell off upon her pronouncing some magical words. The last gate she opened was that of the garden. She entered and I stopped. Then looking after her as far as the darkness of the night permitted, I saw her go into a little wood, whose walks were guarded by a thick hedge. I went thither by another way, and concealing myself behind the hedge of one of the paths, I perceived that she was in the company of a man, with whom she offered to fly to another land. Enraged at this, I drew my cimeter and struck him, and he fell. I retired in haste and secrecy to the palace. Although I had inflicted a mortal wound, yet the queen by her enchantments contrived to preserve in her lover that trance-like existence which can neither be called death nor life. On her return to her chamber, she was absorbed in grief, and when the day dawned, requested my permission to build a tomb for herself, on the grounds of the palace, where she would continue, she told me, to the end of her days. I consented, and she built a stately edifice, and called it the Palace of Tears. When it was finished, she caused her lover to be conveyed thither, from the place to which he had been carried the night I wounded him. She had hitherto prevented his dying by potions which she had administered; and she continued to convey them to him herself every day after he came to the Palace of Tears. After some time, I went myself to the tomb which the queen had built, and hearing her address the inanimate body in words of passionate affection, I lost all patience, and drew my cimeter and raised my arm to punish her.

“Moderate thy rage,” said she to me, with a disdainful smile, and at the same instant pronounced some magic words; and added, “By my enchantments, I command thee to become half marble and half man.”

Immediately, my lord, I became what you see me : a dead man among the living, and a living man among the dead.

As soon as this cruel sorceress had thus transformed me, and by her magic had conveyed me to this apartment, she destroyed my capital ; she annihilated the palaces, public places, and markets ; and reduced the site of the whole to the lake and desert plain you have seen. The fishes of four colors<sup>o</sup> in the lake are the four kinds of inhabitants, of different religions, which the city contained. The white are the Mohammedans ; the red, the Persians, who worship fire<sup>o</sup> ; the blue, the Christians ; and the yellow, the Jews. The four islands that gave a name to this kingdom became four hills. The enchantress, to add to my affliction, comes every day, and gives me on my naked back a hundred lashes with a whip.

When he came to this part of his narrative, the young king could not restrain his tears, and the sultan was himself greatly affected. "No one, prince," said he, "could have experienced a more extraordinary fate than yourself. One thing only is wanting to complete your history, and that is, for you to be revenged ; nor will I leave anything untried to accomplish it."

The sultan having informed the prince who he was, and the reason of his entering the castle, consulted with him on the best means of obtaining a just revenge ; and a plan occurred to the sultan, which he at once communicated, but the execution of which they deferred till the following day. In the meantime, as the night was far advanced, the sultan took some repose. The young prince, as usual, passed his time in continual watchfulness, for he was unable to sleep since his enchantment. The hopes, however slight, which he cherished of being soon relieved from his sufferings, constantly occupied his thoughts.

Next morning the sultan arose with the dawn and prepared to execute his design. He proceeded to the Palace of Tears and found it lighted with a great number of torches of white wax, and perfumed by a delicious scent issuing from several

censers of fine gold. As soon as he saw the couch on which the inanimate form of the lover was laid, he drew his cimeter, destroyed the little remains of life left, and dragging the body into the outer court, threw it into the well. After this, he lay down on the couch, placed his cimeter under the covering, and waited to complete his design.

The queen arrived shortly after in the chamber of her husband, the king of the Black Islands. On her approach, the unfortunate prince filled the palace with his lamentations, and begged her in the most affecting tone to take pity on him. She, however, ceased not to beat him till she had completed the hundred stripes. She next went to the Palace of Tears. "Alas!" cried she, addressing herself to the sultan, whom she took for her lover, "wilt thou always, light of my life, preserve this silence? Utter at least one word, I conjure thee."

The sultan then, lowering his voice as if in great weakness, spoke a few words. The sorceress gave a violent scream through excess of joy. "My dear lord," she exclaimed, "is what I hear true? Is it really you who speak?"

"Wretched woman," replied the sultan, "art thou worthy of an answer?"

"What!" cried the queen, "dost thou reproach me?"

"The cries, the tears, the groans of thy husband," answered the supposed lover, "whom you every day beat with so much cruelty, prevent my rest. I should have long since recovered the use of my tongue, if you had disenchanted him. This, and this only, has been the cause of my silence."

"Well, then," said she, "I am ready to execute your commands. Would you have me restore him?"

"Yes," replied the sultan; "make haste to set him at liberty, that I be no longer disturbed by his moanings."

The queen immediately went out from the Palace of Tears; and taking a vessel of water, proceeded to the apartment where the young king was. "If the Creator of all things," said she,

throwing the water over him, "hath formed thee as thou now art, do not change; but if thou art in that state by virtue of my enchantment, reassume thy natural form, and become the same as before."

She had hardly concluded, when the marble limbs of the prince became flesh and he rose, with all possible joy, and returned thanks to God. "Go," said the enchantress, addressing him, "hasten from this palace, and never return on pain of death."

The young king, yielding to necessity, without replying a word, retired to a remote place, where he awaited the appearance of the sultan. Meanwhile the enchantress returned to the Palace of Tears, and supposing that she still spoke to her lover, said, "I have done what you required."

The sultan, disguising his voice as before, answered in a low tone: "What you have yet done is not sufficient for my cure. You have destroyed only a part of the evil, but you must strike at the root."

"What do you mean by the root, dear heart?" answered she.

"Understand you not that I allude to the town, and its inhabitants, and the four islands, destroyed by thy enchantments? The fish every night at midnight raise their heads out of the lake, and cry for vengeance against thee and me. This is the true cause of the delay of my cure. Go speedily, restore things to their former state, and at thy return I will give thee my hand, and thou shalt help me to arise."

The enchantress, inspired with hope from these words, cried out in a transport of joy, "My heart, my soul, you shall soon be restored to your health."

Accordingly she went that instant, and when she came to the border of the lake, she took a little water in her hand, and scattered it about. She had no sooner done so, and pronounced certain words, than the city instantly appeared. The fish be-

came men, women, and children — Mohammedans, Christians, Persians, and Jews — freemen or slaves ; in short, each took his natural form. The houses and shops became filled with inhabitants, who found everything in the same state as it was previous to the change. The officers and attendants of the sultan, who were encamped where the great square happened to be, were astonished at finding themselves on a sudden in the midst of a large, well-built, and inhabited city.

But to return to the enchantress : as soon as she had completed this change, she hastened back to the Palace of Tears. “My dear lord,” she cried on entering, “I have done all you have required of me ; arise, and give me your hand.”

“Come near, then,” said the sultan.

She did so. He then rose, and with a blow of his cimeter slew her. This done, he left the Palace of Tears, and returned to the young king of the Black Isles. “Prince,” said he, “rejoice ; you have now nothing to fear ; your cruel enemy is dead. You may henceforward dwell peaceably in your capital, unless you will accompany me to mine, which is near. You shall there be welcome, and have as much honor and respect shown you as if you were in your own kingdom.”

“Potent monarch, to whom I owe so much,” replied the king, “you think, then, that you are near your capital ?”

“Yes,” said the sultan, “I know it is not above four or five hours’ journey.”

“It is a whole year’s journey,” said the prince. “I do, indeed, believe that you came hither from your capital in the time you mention, because mine was enchanted ; but since the enchantment is taken off, things are changed. This, however, shall not prevent my following you to the ends of the earth. You are my liberator ; and to show you my gratitude as long as I live, I shall freely accompany you, and resign my kingdom without regret.”

The sultan, extremely surprised to understand that he was

so far from his kingdom, replied, "It is no matter ; the long journey to my own country is sufficiently repaid by acquiring you for a son ; for since you will accompany me, as I have no child, I will make you my heir and successor."

At the end of three weeks the sultan and the young prince began their journey, with a hundred camels laden with riches from the treasury of the young king, followed by fifty men-at-arms on horseback, perfectly well mounted and dressed. They had a pleasant journey, and when the sultan who had sent messengers to give notice of his coming, and to explain the reason of his delay, drew near to his capital, the principal officers, whom he had left there, came to receive him. The inhabitants, also, crowded to meet him, and welcomed him with every sign of joy.

The day after his arrival the sultan assembled his people, and declared to them his intention of adopting the king of the four Black Isles, who had left a large kingdom to accompany and live with him ; and when he finished speaking he bestowed presents on all, according to their rank and station.

The sultan did not forget the fisherman, and made him and his family happy and comfortable for the rest of their days.

## THE STORY OF PRINCE BEDER AND THE PRINCESS JEHAUN-ARA

An ancient king of Persia, who had distinguished himself in peace and war, one day bought a slave maiden of more than ordinary beauty, for whom he gave ten thousand pieces of gold. The king loved her at first sight. However, for almost a whole year the beautiful slave, though the king's affection for her increased more and more, was never seen to laugh, and never spoke one single word to him, or to any of her attendants.

At last, near the end of the year, while the king was express-

ing to her, in endearing terms, his love and admiration, she suddenly smiled, and then commenced to speak. "Sire," she said, "my name is Gulnare of the Sea. My father, who is dead, was one of the most powerful monarchs of the ocean. At his death he left his kingdom to my brother, named Saleh. A neighboring prince invaded our kingdom, and we were driven to take refuge in a strong fortress. My brother wished me to marry. 'In the present condition of our affairs,' said he, 'I see no probability of matching you to any of the princes of the sea; and, therefore, I should be glad if you would think of marrying some of the princes of the earth. Believe me, there are kings of the earth who are in no way inferior to those of the sea.'

"At this discourse of my brother's I was much grieved. 'Brother,' said I, 'you know that I am descended, as well as you, from the kings and queens of the sea, without any mixture of alliance with those of the earth. Therefore I do not design to marry below myself, and I have taken an oath to that effect.'

"He left me as much dissatisfied as I could possibly be. With my mind in this peevish mood, I gave a spring from the bottom of the sea to the Island of the Moon. There a powerful emir<sup>o</sup> seized me, and carried me to his home. On my refusing his hand, he resolved to sell me to the merchant by whom I was sold to you.

"As for you, sire," continued the Princess Gulnare, "if you had not shown me all the respect you have hitherto shown, and given me such undeniable marks of your affection, I should not have remained with you. I would have thrown myself into the sea out of this window, and would have gone in search of my mother, my brother, and the rest of my relations."

"My dearest princess," cried he, "what wonders have I heard! You are henceforth my queen, the Queen of Persia; and by that title you shall be proclaimed throughout the whole kingdom. To-morrow the ceremony shall be performed in my capital with the utmost pomp and splendor. But I beseech



you, madam, to inform me more particularly of the kingdom and people of the sea. I cannot comprehend how it is possible for you to live or move in water without being drowned."

"Sire," replied Gulnare, "we can walk at the bottom of the sea with as much ease as you can upon land; and we can breathe in the water as you do in the air. What is yet more remarkable, the water never wets our clothes; so that when we wish to visit the earth, we have no occasion to dry them.

"I must not forget to inform you further, that the water does not in the least hinder us from seeing, for we can open our eyes without any inconvenience; and as we have quick, piercing sight, we can discern any object as clearly in the deepest part of the sea as on land.

"The palaces of the kings and princes are magnificent. Some of them are constructed of marble of various colors; some of rock-crystal, with which the sea abounds, mother-of-pearl, coral, and of other materials more valuable.

"As we have a marvellous ability to transport ourselves whither we please in the twinkling of an eye, we have no occasion for carriages or horses; for, though the king has his stables, and his sea-horses, the horses are seldom used, except on public feasts or rejoicing days. I pass over a thousand other curious particulars relating to our countries, to speak of something of much greater importance. I wish to ask you, sire, to grant me leave to send for my mother and cousins, and for the king my brother, to whom I have a great desire to be reconciled. They will be very glad to see me the wife of the mighty King of Persia, and I think you would be pleased to see them."

"Madam," replied the King of Persia, "you are queen, do whatever you please. I will endeavor to receive them with all the honor they deserve. But I would fain know how you will acquaint them with what you desire, and when they will arrive, that I may give orders to make preparations for their reception, and go myself in person to meet them."

“Sire,” replied the Queen Gulnare, “there is no need of any preparations. They will be here in a few minutes ; and if your majesty will step into the next room, and look through the lattice towards the sea, you shall see the manner of their arrival.”

As soon as the King of Persia was in the next room, Queen Gulnare ordered one of her women to bring her a fire-pan with a little fire. After that she bade the servant retire, and shut the door. When she was alone, she took a piece of aloes-wood out of a box, and put it into the fire-pan. As soon as she saw the smoke rise, she repeated some mysterious words known only to herself. She had no sooner ended than the sea began to be rough, and opened in the distance ; and presently there arose out of it a tall, handsome young man, with whiskers of a sea-green color. A little behind him came a lady, advanced in years, but of a majestic air, attended by five young ladies, nothing inferior in beauty to the Queen Gulnare.

They all seemed to be borne, as it were, on the surface of the waves. When they came to the shore, they nimbly, one after another, sprang in at the palace window. King Saleh, the Queen Fareshah, his mother, and the rest of Gulnare's relations embraced her tenderly on their first entrance, shedding tears of joy.

The King of Persia treated his illustrious guests with continual feasts, in which he omitted nothing that might show his grandeur and magnificence, and prevailed with them to prolong their visit for some months.

In time, Queen Gulnare gave birth to a son, which caused the King of Persia greater joy than can be expressed.

The young prince being of a beautiful countenance, his parents thought no name so proper for him as that of Beder, which in the Arabian language signifies the *Full Moon*. In token of gratitude to heaven, the king was very liberal in his alms to the poor, caused the prison doors to be set open, and gave all his slaves their liberty. He distributed vast sums among the

ministers and holy men of his religion. He also gave large presents to his courtiers, besides a considerable sum that was thrown amongst the people; and ordered rejoicings to be kept up for several days through the whole city.

One day as the King of Persia, and Queen Gulnare, with her mother, and brother, and the princesses their relations were talking together in her majesty's chamber, the nurse came in with the young Prince Beder in her arms. King Saleh, as soon as he saw him, ran to embrace him, and taking him in his arms, kissed and caressed him with the greatest tenderness. He took several turns with him around the room, dancing and tossing him about, when all of a sudden through a transport of joy, the window being open, he sprang out, and plunged with him into the sea.

The King of Persia, believing he should see his son no more, was overwhelmed in affliction. "Sire," said Queen Gulnare (with a quiet and undisturbed countenance, the better to comfort him), "let your majesty fear nothing; the young prince is my son as well as yours, and he will have the advantage his uncle and I possess, of living equally well in the sea and on the land."

The queen Fareshah and the princesses affirmed the same thing; yet all they said had no effect on the king, who could not recover from his alarm till he should again see Prince Beder.

The sea at length became very rough, when immediately King Saleh arose with the young prince in his arms, and holding him up in the air, reëntered at the window from which he had leaped.

Having restored Prince Beder to his nurse's arms, King Saleh opened a box he had fetched from his palace. It contained three hundred diamonds, as large as pigeons' eggs; a like number of rubies and emeralds of extraordinary size; and thirty necklaces of the finest pearls. "Sire," said he to the King of

Persia, presenting him with this box, "I beg you to accept this small token of gratitude in acknowledgment of the many favors you have been pleased to confer on my sister, for which we owe you the deepest gratitude."

Then he gave the King of Persia to understand that the queen his mother, the princesses his relations, and himself begged to take leave of him and Queen Gulnare. The King of Persia assured them he was sorry it was not in his power to return their visit in their own dominions; but added, "as I am persuaded you will not forget Gulnare, I hope I shall see you again often."

Many tears were shed on both sides upon their separation. This royal company of the sea were no sooner out of sight, than the King of Persia said to Gulnare, "O queen, I shall remember your relations while I live, and shall never cease to bless heaven for directing you to me in preference to any other monarch."

Prince Beder was brought up and educated with the utmost care in the palace of the King and Queen of Persia. As he advanced in years, his continual sprightliness, agreeable manners, and ready wit gave the liveliest pleasure to his parents; and this pleasure was increased because King Saleh, the Queen Fareshah, and the princesses came from time to time to partake of it.

He was taught to read and write, and, at the age of fifteen, was perfect master of all the sciences that became a prince of his rank. He was withal wise and prudent; so that the king, who began to perceive the infirmities of old age coming on himself, decided to resign to him the possession of his throne.

The day for the coronation was appointed, and, in the midst of the whole assembly, the King of Persia came down from his throne, took the crown from his head, put it on that of Prince Beder, and having seated him on the throne, prostrated himself before his son as a token that he resigned his authority to him.

The first year of King Beder's reign passed off most happily. He addressed himself to the reformation of abuses, and to the promotion of the happiness of his people. The old king his father died at length, and King Beder, in accordance with ancient custom, mourned a whole month, and was not seen by anybody during that time. When the month was expired, the king laid aside his mourning, and began to provide for the necessities of his kingdom and subjects. At the end of the year in which the old king died, his uncle, King Saleh, came to visit him; and King Beder and Queen Gulnare were overjoyed to see him. One evening, talking of various matters, King Saleh proceeded to paint in such glowing terms the graces and beauties of the fairest of the sea-princesses, the lovely Jehaunara, that King Beder desired to obtain her as his wife. In vain his mother, Queen Gulnare, and his uncle placed before him the difficulties in the way of the fulfilment of his wish through the pride of her father, the King of Samandal, who would refuse the hand of his daughter to any earth-born prince, however illustrious and powerful he might be. King Beder having set his mind on obtaining the hand of this fair maiden, never ceased to weary his uncle with his complaints, till he exacted a promise from him to set out and take him, without his mother's consent, to his own dominions, that he might endeavor to obtain the object of his wishes. King Saleh, unable to resist his nephew's importunities, one day drew from his finger a ring. "Here, take this ring," said he, "put it on your finger, and fear neither the waters of the sea nor their depth."

The King of Persia took the ring, and when he had put it on his finger, King Saleh said to him, "Do as I do."

At the same time they both mounted lightly into the air and made towards the sea, which was not far distant, and plunged into it.

The sea-king was not long in arriving at his palace, with the King of Persia, whom he immediately conducted to the apart-

ment of the queen his mother, and presented to her. The queen then presented him to the princesses ; and while he was in conversation with them, she left him, and went with King Saleh into another room, and King Saleh told how the King of Persia was fallen in love with the princess Jehaun-ara, and that he was going to contrive measures to procure the princess for him in marriage.

"It were to have been wished," replied the queen, "that we had not been under a necessity of making this demand ; but as my grandson's peace and content depend on it, I freely give my consent, and I charge you, since you well know the disposition of the King of Samandal, that you take care to propitiate him with a gift worthy a king to give and a king to receive."

The queen prepared the present herself. It consisted of diamonds, rubies, emeralds, and pearls, all which she put into a rich box. Next morning King Saleh departed with a chosen troop of officers and attendants. He soon arrived at the kingdom and the palace of the King of Samandal, who delayed not to give him audience. He rose from his throne as soon as he perceived him ; and King Saleh, giving up the dignity of his own royal state to please him with whom he had to deal, prostrated himself at his feet, and having received the box of jewels from one of his servants, opened it and presented it to the king, imploring him to accept of it for his sake.

"Prince," replied the King of Samandal, "you would not make me such a present unless you had a request to propose. If there be anything in my power to grant, you may freely command me, and I shall feel the greatest pleasure in complying with your wishes. Speak, and tell me frankly wherein I can serve you."

"I must own," replied King Saleh, "I have a boon to ask of your majesty. I came to beg of you to honor our house by the marriage of your daughter, and thus strengthen the good understanding that has so long subsisted between our two crowns."

At these words the King of Samandal burst into a loud laugh, falling back in his throne against a cushion that supported him, and with a proud air said, "King Saleh, I have always thought you a prince of great wisdom and prudence; but what you say convinces me I was mistaken. Tell me, I beseech you, where was your wit or discretion that you should think of aspiring in marriage to the daughter of so powerful a monarch as myself? You ought to have considered the great distance between us, and not run the risk of losing in a moment the esteem I always had for you."

King Saleh was hurt at this affronting answer, and could scarcely restrain his anger. However, he replied with all possible self-control, "O king, may your life be preserved! I do not demand your daughter for myself, but for the young King of Persia, my nephew, whose power and grandeur cannot be unknown to you. Everybody acknowledges the Princess Jehaunara to be the most beautiful maiden of the sea; but it is also true that the King of Persia is the handsomest and most accomplished prince on earth. The princess is worthy of the King of Persia, and the King of Persia is no less worthy of her."

The King of Samandal on hearing this speech broke out into outrageous and insulting words. "Dog," cried he, "dare you talk to me after this manner! Can you think the son of your sister Gulnare worthy to come in competition with my daughter! Guards, seize the insolent wretch, and strike off his head."

The King of Samandal's officers were about to obey his commands when King Saleh, who was in the flower of his age, nimble and vigorous, escaped from them, before they could draw their cimeters, and having reached the palace gate, found there a thousand men of his own guards, who were just arrived, well armed and equipped, and whom the queen his mother, foreseeing the reception he would probably meet from the King of

Samandal, had sent to protect and defend him in case of danger. "Sire," cried his friends the moment he joined them, "who has insulted you? We are ready to avenge you. You need only command us."

King Saleh told them in few words how matters stood, and putting himself at their head, seized the gates and reëntered the palace. The few officers and guards who had pursued him being soon dispersed, he secured the person of the King of Samandal, and then went from apartment to apartment to search after the Princess Jehaun-ara. But she, on the first alarm, had, together with her women, sprung up to the surface of the sea and escaped to an uninhabited island.

While these events passed in the palace of the King of Samandal, some of King Saleh's attendants fled to the queen-mother and related the danger of her son. King Beder, who was present at the time, was the more concerned, as he looked on himself as the principal author of the calamity. Therefore, not caring to remain in the queen's court any longer, he left the palace, and darted up from the bottom of the sea; and not knowing how to find his way to his own kingdom, landed on the island where the Princess Jehaun-ara had escaped.

The prince, greatly disturbed in mind, seated himself under the shade of a pleasant grove. He soon heard sounds of the human voice, but was too far off to understand what was said. He arose, and advanced softly towards the place whence the sounds proceeded, where, among the branches, he perceived a fair maiden, whose beauty dazzled him. "Doubtless," said he within himself, stopping and considering her with great attention, "this must be the Princess Jehaun-ara, whom fear has obliged to abandon her father's palace; or if it be not, she is some princess no less deserving my love."

Then he came forward, and showing himself, approached the princess with profound reverence. "Princess," said he, "a greater happiness could not have befallen me than this oppor-



tunity to offer you my services. I beseech you, therefore, fair lady, to accept them, it being impossible that a lady in this solitude should not want assistance."

"True, sir," replied Jehaun-ara, sorrowfully; "I am a princess, daughter of the King of Samandal, and my name is Jehaun-ara. I was happy in my father's palace, in my own apartment, when suddenly I heard a dreadful noise. Tidings were immediately brought me that King Saleh, I know not for what reason, had forced the palace-gates, seized the king my father, and slain all the guards who made any resistance. I had only time to save myself and escape hither from his attack."

At these words King Beder was sorry that he had left his grandmother the queen in such haste without staying for further explanation of the news that had been brought. But on the other hand, he was overjoyed to find that the king his uncle had rendered himself master of the King of Samandal's person, not doubting but he would consent to give up the princess for his liberty. "Fair princess," continued he, "your anxiety is most natural, but it is easy to put an end both to it and to your father's captivity. Give me leave to speak. I am Beder, King of Persia. King Saleh is my uncle. I assure you, princess, he has no design to seize the king your father's dominions. His only wish is to obtain your father's consent to my asking your hand in marriage. I had already given my heart to you, on the bare relation of your beauty; and now I beg you to be assured that I will love you as long as I live."

This explanation of King Beder did not produce the effect he expected. When she heard that he had been the occasion of all the ill-treatment of her father — of the grief and fright she had endured — she looked on him as an enemy with whom she ought to have no communication.

At this moment, however, she resolved not to let King Beder know her ill-will; but to seek an occasion to deliver herself

out of his hands. Seeming in the meantime to have a great kindness for him, she said, "Are you, then, son of the Queen Gulnare, so famous for her wit and beauty? I rejoice that you are the son of so worthy a mother. The king my father was much in the wrong to oppose our union. Had he but seen you, he must have consented to make us happy."

Saying so, she reached forth her hand to him as a token of friendship.

King Beder, believing himself arrived at the very pinnacle of happiness, held out his hand, and taking that of the princess, stooped down to kiss it, when she, pushing him back, said, "Prince, quit the form of a man, and take that of a white bird, with a red bill and red claws."

On her pronouncing these words, King Beder was immediately changed into such a bird as she described, to his great surprise and mortification. "Take him," said she to one of her women, "and carry him to the Dry Island."

Now Dry Island was only one frightful rock, where not a drop of water was to be had.

The attendant took the bird, but in executing the princess's orders had compassion on King Beder's misfortune. "It would be a great pity," said she to herself, "to let a prince so worthy to live, die of hunger and thirst. The princess, who is good and gentle, will, it may be, repent of this cruel order. It were better that I carried him to a place where he may die a natural death."

She accordingly conveyed him to a well-frequented island, and left him in a charming plain, planted with all sorts of fruit trees, and watered by divers streams.

In the meanwhile, King Saleh, after he had sought everywhere in vain for the Princess Jehaun-ara, caused the King of Samandal to be shut up in his own palace, under a strong guard; and having issued the necessary orders for governing the kingdom in his absence, returned to give the queen his

mother an account of what he had done. The first question he asked on his arrival was, where was the king his nephew; and he learned with great surprise and vexation that he could not be found. "News being brought me," said the queen, "of the danger you were in at the palace of the King of Samandal, whilst I was giving orders to send you other troops to avenge you, he disappeared. He must have been alarmed at hearing of your being in such great danger, and did not think himself in sufficient security with us."

This news greatly afflicted King Saleh. He sent search parties everywhere, but in vain. Whilst he was under this suspense about his nephew, he left his kingdom in the control of his mother, and went to govern that of the King of Samandal, whom he continued to keep a prisoner with great vigilance, though with all due respect to his kingly character.

The same day that King Saleh left for the kingdom of Samandal, Queen Gulnare arrived at the court of the queen her mother, to satisfy herself as to the suspicion she entertained that her brother King Saleh must have carried his nephew with him when he departed from the royal palace of Persia.

The queen her mother, on first seeing her, guessed the occasion of her coming. "Daughter," said she, "I plainly perceive you are come to inquire after the king your son." Then she related to her with what zeal King Saleh went to demand the Princess Jehaun-ara in marriage for King Beder, and what had happened, till her son disappeared. "I have sought diligently after him," added she, "and the king my son, who is just gone to govern the kingdom of Samandal, has done all that lay in his power. Our endeavors have hitherto proved unsuccessful, but we must hope nevertheless to see him again, perhaps when we least expect it."

Queen Gulnare was not satisfied with this hope. She felt certain that her son was lost, and lamented him bitterly, laying all the blame on King Saleh. The queen her mother made

her consider the necessity of not yielding too much to grief. "Since it is not certain," she said, "that the King of Persia is absolutely lost, you ought to neglect nothing to preserve his kingdom for him. Lose then no more time, but return to your capital and preserve the public peace."

Queen Gulnare, on this, took leave of her mother and returned to the palace of the capital of Persia, and governed in concert with the prime minister and council, with the same tranquillity as if the king had been present.

Poor King Beder was not a little surprised when he found himself alone, and in the form of a bird. He esteemed himself yet more unhappy, in that he knew not where he was, or in which direction the kingdom of Persia lay. But if he had known, and had tried the force of his wings, to traverse the seas, and had reached his own dominions, what could he have gained but the mortification to continue still in the same form, and not to be accounted even a man, much less acknowledged King of Persia? He was forced to remain where he was, live on such food as birds were accustomed to eat, and to pass the night on a tree.

A few days afterwards, a peasant, skilled in taking birds with nets, chanced to come to the place where he was; when, perceiving so fine a bird, the like of which he had never seen, he began greatly to rejoice. He employed all his art, and at length succeeded in taking him. Delighted at so great a prize, which he believed to be of more worth than all the other birds he commonly took, he shut it up in a cage, carried it to the city, and went directly to the palace and placed himself before the king's apartment. His majesty, being at a window where he could see all that passed in the court, no sooner cast his eyes on this beautiful bird, than he sent an officer of his household to buy it for him. The officer going to the peasant, demanded of him how much he would have for the bird. "If it be for his majesty," answered the peasant, "I humbly beg

him to accept it of me as a present, and I desire you to carry it to him."

The officer took the bird to the king, who found it so great a rarity, that he ordered the officer to take ten pieces of gold and carry them to the peasant, who departed very well satisfied. The king then had the bird put into a magnificent cage and fed with corn and water in rich vessels.

The officer presently brought the cage into the royal chamber, and the king, that he might better view the bird, took it out and perched it on his hand. Looking earnestly at it, he demanded of the officer if he had seen it eat. "Sire," replied the officer, "the vessel with his food is still full, and I have not observed that he has touched any of it." Then the king ordered him meat of several sorts, that he might take what he liked best.

The table being spread and dinner served just as the king had given these orders, as soon as the dishes were placed, the bird, clapping his wings, leaped off the king's hand and flew on the table, where he began to peck the bread and other victuals, sometimes on one plate and sometimes on another. The king was so surprised that he immediately sent the captain of the guards to desire the queen to come and see this wonder. The officer related to her majesty what had occurred and she came forth-with; but she no sooner saw the bird than she covered her face with her veil,<sup>o</sup> and would have retired. The king, surprised at her proceeding, as there was none present in the chamber but himself and the women who attended her, asked the reason of her conduct.

"Sire," answered the queen, "this is not, as you suppose, a bird, but a man, the King of Persia, named Beder, son of the celebrated Gulnare, nephew of Saleh, and grandson of Queen Fareshah; and it was the Princess Jehaun-ara, daughter of the King of Samandal, who metamorphosed him into a bird, and thus revenged herself for the ill-treatment which King Saleh had used towards the King of Samandal her father."

The king knew his queen to be a skilful magician, and earnestly besought her to break the enchantment, that King Beder might return to his own form.

"Sire," said she to the king, "be pleased to take the bird into your private room, and I will present to you a king worthy of your royal consideration."

The bird, which had ceased eating, and had understood what the king and queen said, hopped into the room before them; and the queen came in soon after, with a vessel full of water in her hand. She pronounced over the vessel some unknown words, till the water began to bubble; when she took some of it in her hand, and sprinkling a little on the bird, said, "By virtue of those mysterious words I have just pronounced, quit the form of a bird, and reassume that received from thy Creator."

The words were scarcely out of the queen's mouth, when, instead of a bird, the king saw before him a young prince of right royal demeanor. King Beder immediately fell on his knees, and thanked God for the favor that had been bestowed on him. He then prostrated himself before the king, who helped him up, and embraced him with great joy. He would then have made his acknowledgments to the queen, but she had already retired to her apartment. The king made him sit at the table with him, and having heard from his own mouth the wonders of his history, said, "Tell me, I beseech you, in what I can further serve you."

"Sire," answered King Beder, "I entreat you to grant me one of your ships to transport me to Persia, where I fear my absence may have occasioned some disorder, and where the queen my mother, from whom I concealed my departure, may be distracted because of the uncertainty whether I am alive or dead."

The king readily granted what he desired, and as soon as the wind became fair, King Beder embarked, after having taken leave of the king, and thanked him for all his favors.

The ship sailed before the wind for ten days together, but on the eleventh there arose a furious tempest. The ship was not only driven out of its course, but so violently tossed that all its masts were broken off; and driving along at the pleasure of the gale, it at length struck against a rock and sank.

The greatest part of the people were instantly drowned. Some few were saved by swimming, and others by getting on pieces of the wreck. King Beder was among the latter, and, after having been dashed about for some time by the waves, under great uncertainty of his fate, he at length perceived himself near the shore, and not far from a large city. He exerted his remaining strength, and was at length so fortunate as to reach the land. He had scarcely done so when to his great surprise he saw horses, camels, mules, oxen, cows, and other animals crowding to the shore, and putting themselves in a posture to oppose his landing. He had the utmost difficulty to conquer their obstinacy and force his way, but at length he succeeded, and sheltered himself among the rocks, till he had recovered his strength.

When the prince advanced to enter the city, he met with the same opposition from these animals, who seemed to intend to make him forego his design, and give him to understand it was dangerous to proceed.

King Beder entered the city, and saw many fair and spacious streets, but was surprised to find no human beings. This made him think it was not without cause that so many animals had opposed his passage. Going forward, nevertheless, he observed various shops open, which gave him reason to believe the place was not so destitute of inhabitants as he imagined. He approached one of these shops, where several sorts of fruits were exposed for sale, and saluted an old man who was sitting within.

The old man lifted his head, and seeing a youth who had an appearance of dignity in his air, started, asked him whence he came, and what business had brought him there. King Beder

satisfied him in a few words ; and the old man further asked him if he had met anybody on the road.

"You are the first person I have seen," answered the king, "and I cannot comprehend how so fine and large a city happens to be without inhabitants."

"Come in, sir ; stay no longer on the threshold," replied the old man, "or some misfortune may happen to you. I will satisfy your curiosity at leisure, and give you a reason why it is necessary you should take this precaution."

King Beder entered the shop and sat down and the old man gave him food. Although King Beder was very eager to hear what he had to tell, the old man could not be prevailed upon to say anything till his visitor had done eating. When he found he ate no longer, he said to him, "You have great reason to thank God that you got hither without any accident."

"Alas ! why?" demanded King Beder, much surprised and alarmed.

"Because," answered he, "this city is the City of Enchantments, and is governed by a queen, who is not only a most beautiful woman, but also a most dangerous sorceress. These horses, mules, and other animals which you have seen are so many men, like ourselves, whom she has transformed by her magic art. She receives all strangers who enter the city in the most obliging manner, caresses, regales, lodges them magnificently, and gives them so many reasons to believe that she loves them, that she never fails of success. But she does not suffer them long to enjoy this happiness. There is not one of them but she has transformed into some animal or bird at the end of forty days. The animals who opposed your landing, and hindered your entering the city, did all they could to make you comprehend the danger you were exposing yourself to."

This account exceedingly afflicted the young King of Persia. "Alas !" cried he, "to what extremities has my ill-fortune



reduced me ! I am hardly freed from one enchantment, which I look back upon with horror, but I find myself exposed to another much more terrible."

This gave him occasion to relate his story to the old man, and to acquaint him of his birth, his love for the Princess of Samandal, and her cruelty in changing him into a bird the very moment he had seen her and declared his love to her.

When King Beder had finished speaking the old man to encourage him said, "Notwithstanding all I have told you of the magic queen is true, that ought not to give you the least disquiet. My name is Abdallah, and I am generally beloved throughout the city, and am not unknown to the queen herself, who has much respect for me. Therefore it was your peculiar good fortune which led you to address yourself to me rather than to any one else. You are secure in my house, where I advise you to continue, if you think fit ; and, provided you do not stray hence, I dare assure you, you will have no just cause to complain of my bad faith."

King Beder thanked the old man for the kind protection he was pleased so readily to afford him. He sat down at the entrance of the shop, where he no sooner appeared, but his youth attracted the eyes of all who passed.

The old man was exceeding glad to hear the praises they bestowed on the young King of Persia. He was as much affected with them as if the king had been his own son, and he conceived a kindness for him, which augmented every day during the stay he made with him.

They had lived about a month together, when, as King Beder was sitting at the shop-door, Queen Labe (so was this magic queen named) passed by with great pomp. The queen's guards, a thousand in number, well armed and mounted, marched first with their cimeters drawn, and each officer as he passed by the shop saluted the old man. Then followed a thousand servants of the household, habited in brocaded silk, also handsomely

mounted, whose officers did the old man the like honor. Next came as many young ladies on foot, richly dressed, and ornamented with precious stones. They marched gravely, with short rods in their hands; and in the midst of them appeared Queen Labe, on a horse glittering with diamonds, and having a golden saddle. All the young ladies saluted the old man as they passed him; and the queen, struck with the good looks of King Beder, stopped as soon as she came before the shop. "Abdallah," said she, "tell me, I beseech thee, does that beautiful and charming slave belong to thee? and hast thou long been in possession of him?"

Abdallah, before he answered the queen, prostrated himself on the ground, and rising said, "Madam, having no children, I look on him as my son, and he dwells here to be company and comfort for me."

"Father," said Queen Labe, "will you not oblige me so far as to present this young man to me? Do not refuse, and I will make him so great and powerful, that no individual in the world ever arrived at such good fortune. Although my purpose be to do evil to all mankind, he shall be an exception. I promise you shall never have any occasion to repent having obliged me in this manner."

Old Abdallah was exceedingly grieved, both on his own account and King Beder's, at being in a manner forced to obey the queen. "Madam," replied he, "I put entire confidence in your royal word, and I do not in the least doubt you will keep it. I only beg of you to delay this great honor to my nephew till you shall again pass this way."

"That shall be to-morrow," said the queen, who inclined her head, as a token of being pleased, and so went forward towards her palace.

The queen did not fail to pass by the old man's shop the next day, with the same pomp as on the preceding. Abdallah waited for her with great respect. "Father," cried she, "you may

judge of my impatience to have your adopted son with me, by my punctually coming to remind you of your promise. I know you are a man of your word, and I cannot think you will break it with me."

Abdallah, who fell on his face as soon as he saw the queen approaching, rose when she had done speaking; and as he would have no one hear what he had to say to her, he advanced with great respect as far as her horse's head, and then said softly, "Mighty queen! I am persuaded you will not be offended at my seeming unwillingness to trust my adopted son with you yesterday. You well know the reasons I had for it; and you would reduce me to despair if you should deal with him as you have done with others."

"I promise you I will not," replied the queen; "and I once more repeat the oath I made yesterday."

On this the old man turned towards King Beder, and taking him by the arm, presented him to the queen. "Madam," said he, "I beg of you to let him come and see me sometimes."

The queen promised he should, and to give a further mark of her gratitude she ordered a purse of a thousand pieces of gold to be given Abdallah. She had caused a horse to be brought, as richly caparisoned as her own, for the King of Persia. Whilst he was mounting, the queen said to Abdallah, "I forgot to ask you your son's name. Pray, how is he called?"

The old man answered, "His name is Beder."

When King Beder was mounted, the queen made him ride on her left hand. She looked at Abdallah, and after having made him an inclination with her head, departed.

The magic queen having arrived at her palace, immediately alighted, and giving her hand to King Beder, entered with him, accompanied by her women and chief officers. She herself showed him all her palace, where there was nothing to be seen but massy gold, precious stones, and furniture of wonderful magnificence.

After a short time a banquet was served on a gold service, and this banquet included every luxury that could be prepared for a royal table. In the evening there was a concert, and other amusements, to add to the gratification of the guest whom they desired to honor. Queen Labe treated King Beder after this manner for forty days, as she had been accustomed to do all her lovers. The fortieth night, believing him to be asleep, she entered his chamber without making any noise; but he was awake, and, perceiving she had some design on him, watched all her motions. She opened a chest, whence she took a little box full of a yellow powder. Taking some of the powder, she laid a train of it across the chamber, and it immediately changed into a rivulet of water, to the great astonishment of King Beder. He trembled with fear, but still pretended to sleep.

Queen Labe next took up some of the water in a vessel, poured it into a basin that contained some flour, and made a paste. She kneaded the paste for a long time, and mixed with it certain drugs which she took from different boxes. Then she made a cake, put it into a covered baking-pan, and placed it on the coals. While the cake was baking, she put up the vessels and boxes in their places; and on her pronouncing certain words, the rivulet disappeared. When the cake was baked, she took it off the coals, carried it into a closet, and left the chamber.

The pleasures and amusements of a court had made King Beder forget the good old man who had befriended him, but as soon as he was up, he expressed a great desire to go to see Abdallah, and begged of the queen permission to do so. "Go," said the queen, "you have my consent; but be not long before you return, as I cannot possibly live without you."

This said, she commanded a horse richly caparisoned to be brought, which he mounted, and departed.

Old Abdallah was overjoyed to see King Beder. He em-

braced him tenderly, and King Beder returned his embrace. As soon as they were sat down, Abdallah said to the king, "Well, and how have you passed your time with that abominable sorceress?"

"Hitherto," answered King Beder, "I must needs own she has been extraordinarily kind to me; but I observed something last night which gives me reason to suspect that all her kindness was but deceit."

He then related to Abdallah in what manner he had seen her make the cake, and then added, "This last act made me think that she intended to observe none of her promises and solemn oaths to you. So I resolved to come to you immediately, and I esteem myself happy that I have obtained permission to do so."

"You are not mistaken," replied old Abdallah, with a smile. "But fear nothing. I know how to make the mischief she intends you fall upon herself. It is now high time she should be treated as she deserves."

So saying, Abdallah put two cakes into King Beder's hands, and gave him at the same time some minute directions as to their use.

King Beder expressed to Abdallah, in the warmest terms, his great obligations to him, for his endeavors to defend him from the power of a pestilent sorceress; and after some further conversation took his leave of him, and returned to the palace. On his arrival he was told that the queen waited for him with great impatience in the garden. He went to her, and she no sooner perceived him than she came in great haste to meet him. "My dear Beder!" exclaimed she, "it seems ages since I have been separated from you. If you had stayed ever so little longer, I should have come to fetch you."

"Madam," replied King Beder, "I can assure you that my absence was not without good reason. I could not make my stay any shorter with Abdallah, who loves me and had not seen

me for so long a time. When I came away he gave me this cake, which I desire your majesty to accept."

King Beder, having wrapped up one of the two cakes in a handkerchief, took it out, and presented it to the queen.

"I do accept it with all my heart," replied the queen; "but I have made a cake for you during your absence, and before I taste of yours, I desire you will eat a piece of mine."

"Fair queen," answered King Beder, receiving it with great respect, "I cannot sufficiently acknowledge the favor you do me."

King Beder then dexterously substituted in the place of the queen's cake the other which old Abdallah had given him; and having broken off a piece, he put it in his mouth, and exclaimed, while he was eating, "Ah! queen, I never tasted anything so excellent in my life."

They were near a cascade, and the sorceress, seeing him swallow one bit of the cake and ready to eat another, took a little water in the palm of her hand, and throwing it in the king's face, said, "Slave, quit the form of a man, and take that of a vile horse, blind and lame."

These words not having the desired effect, the sorceress was strangely surprised to find King Beder still in the same form, and that he only started for fear. Her cheeks reddened; and she saw that she had failed in her purpose. "Dear Beder," cried she, "this is nothing; recover yourself. I did not intend you any harm; I only did it to see what you would say. I should be the worst of women if I attempted so black a deed after all the oaths I have sworn for your safety."

"Powerful queen," replied King Beder, "persuaded as I am, that what you did was only to divert yourself, what could hinder me from being a little alarmed at the pronouncing of such strange words? But, madam," continued he, "let us drop this discourse; and since I have eaten of your cake, would you do me the favor to taste mine?"

Queen Labe broke off a piece of the cake and ate it. She had no sooner done so than she appeared much troubled, and remained motionless. King Beder lost no time, but took water from the cascade, and throwing it in her face, cried, "Abominable queen! quit the form of a woman, and be turned instantly into a mare."

The same moment Queen Labe was transformed into a very beautiful mare; and her confusion was so great to find herself in that condition, that she shed tears in great abundance. She bowed her head to the feet of King Beder, thinking to move him to compassion; but whatever had been his pity, it was absolutely out of his power to repair the mischief he had done. He led her into the stable belonging to the palace, and put her into the hands of a groom, to bridle and saddle; but of all the bridles which the groom tried on her, not one would fit. This made the king cause two horses to be saddled, one for the groom, and the other for himself; and the groom led the mare after him to old Abdallah's.

King Beder alighted at Abdallah's door, and entered with him into the shop, embracing and thanking him for all the services he had done him. He related to him the whole matter, with all its circumstances, and, moreover, told him he could find no bridle fit for the mare. Abdallah bridled the mare himself, and as soon as King Beder had sent back the groom with the two horses, he said to him, "Prince, you have no reason to stay any longer in this city; mount the mare, and return to your kingdom. I have but one thing more to recommend to you; and that is, if you should ever happen to part with the mare, be sure not to give up the bridle."

King Beder promised to remember this; and having taken leave of the good old man, he departed.

The young King of Persia had no sooner got out of the city than he began to reflect with joy on his deliverance, and that he had the sorceress in his power, who had given him so much

cause to tremble. Three days afterward he arrived at a great city, where, entering the suburbs, he met a venerable old man. "Sir," said the old man, stopping him, "may I ask from what part of the world you come?"

The king halted to satisfy him ; and, as they were conversing together, an old woman came up, who, stopping likewise, wept and sighed heavily at the sight of the mare.

King Beder and the old man left off discoursing to look at the old woman, whom the king asked what cause she had to be so much afflicted.

"Alas ! sir," she replied, "it is because your mare resembles so perfectly one my son had, and which I still mourn the loss of on his account. Sell her to me, I beseech you ; I will give you more than she is worth, and thank you too."

"Good woman," replied King Beder, "I cannot comply with your request. My mare is not to be sold ; but if it were, I believe you would hardly give a thousand pieces of gold for her, and I could not sell her for less."

"Why should I not give so much ?" replied the old woman. "If that be the lowest price, you need only say you will take it, and I will fetch you the money."

King Beder, seeing the old woman so poorly dressed, could not imagine she could find such a sum ; and said, to try her, "Go, fetch me the money, and the mare is yours."

The old woman immediately unloosed a purse she carried fastened to her girdle ; and desiring him to alight, bade him tell over the money ; and in case he found it came short of the sum demanded, she said her house was not far off, and she could quickly fetch the rest.

The surprise of King Beder, at the sight of the purse, was not small. "Good woman," said he, "do you not perceive I have bantered you all this while ? I assure you my mare is not to be sold."

The old man, who had been witness to all that had passed,



now began to speak. "Son," said he to King Beder, "it is necessary you should know one thing, that in this city it is not permitted to any one, on any account whatsoever, to deceive another, on pain of death. You cannot refuse taking this good woman's money, and delivering your mare, when she gives you the sum according to the agreement; and this you had better do without any noise, than expose yourself to what may ensue."

King Beder, mortified to find himself thus entrapped by his rash offer, alighted with great regret. The old woman, who was really the mother of Queen Labe, and the person from whom she had learnt all her magic art, seized the reins, unbridled the mare, and taking some water in her hand from a stream that ran along by the roadside, threw it in the mare's face, uttering these words, "Daughter, reassume thine own form."

The old woman embraced her daughter, and in an instant summoned a genie of gigantic form and stature. This genie immediately took King Beder on one shoulder, and the old woman, with the magic queen, on the other, and transported them in a few minutes to the palace of Queen Labe in the City of Enchantments.

The magic queen began at once to reproach King Beder. "Is it thus," said she, "that Abdallah and thou repay all the kindnesses I have done you? I shall soon make you both feel what you deserve."

She said no more; but taking water in her hand, threw it in his face, with these words, "Quit the form of a man, and take that of an owl." These words effected their purpose; and she commanded one of her women to shut up the owl in a cage, and give him neither meat nor drink.

The woman took the cage; but without regarding what the queen had ordered, gave him both meat and drink; and being old Abdallah's friend, sent him word privately how the queen had treated his nephew, and apprised him of her design to

destroy both him and King Beder, that he might take measures to prevent her intentions and secure himself.

Abdallah knew no common means would do with Queen Labe. He therefore whistled in a peculiar manner, and there immediately arose a giant with four wings, who, presenting himself before him, asked what he would have.

"Genie," said Abdallah, "I command you to preserve the life of King Beder, son of Queen Gulnare. Go to the palace of the magic queen, and transport immediately to the capital of Persia the compassionate attendant who has the care of the cage, that she may inform Queen Gulnare of the danger the king her son is in, and the occasion he has for her assistance."

The genie immediately disappeared, and in an instant reached the palace of the magic queen. Having told the woman why and by whom he was sent, he lifted her up into the air, and transported her to the capital of Persia, where he placed her on the terrace of Gulnare's palace. She descended into the queen's apartment, and there found Queen Gulnare and Queen Fareshah, her mother, lamenting their mutual misfortunes. She made them a profound reverence, and told them the great need King Beder had of their assistance.

Queen Gulnare was so overjoyed at hearing of her son, that she went and embraced the good woman, telling her how much she was obliged to her for the service she had done her.

Then going immediately out, she commanded the trumpets to sound, and the drums to beat, to acquaint the city that the King of Persia would soon return safe to his kingdom. She next went and found King Saleh her brother, whom Fareshah had caused to come speedily thither by a certain fumigation. "Brother," said she to him, "the king your nephew, my dear son, is in the City of Enchantments, under the power of Queen Labe. Both you and I must go to deliver him, for there is no time to be lost."

King Saleh forthwith assembled a body of his marine troops,

who soon rose out of the sea. He also called to his assistance the genies his allies, who appeared with an army that outnumbered his own. As soon as the two armies were joined, he put himself at the head of them, with Queen Fareshah, Queen Gulnare, and the princesses, who would all have their share in this enterprise. They then ascended into the air, and soon came pouring down on the palace and City of Enchantments, where the magic queen, her mother, and all the worshippers of fire were destroyed in an instant.

Queen Gulnare had brought Queen Labe's attendant with her, and now bade her fetch the cage in which her son was imprisoned. Queen Gulnare was no sooner in possession of the cage than she opened it, and took out the owl, saying, as she sprinkled a little water on him, "My dear son, quit that strange form, and resume thy natural one of a man."

In a moment the hideous owl vanished, and Queen Gulnare beheld King Beder her son. She embraced him with an excess of joy, her tears supplying the place of words. After that he was embraced by his uncle and other relations.

Queen Gulnare's next care was to look out for old Abdallah, and on his being brought to her, she said, "My obligations to you have been so great, that there is nothing within my power but I would freely do for you, as a token of my acknowledgment. Do but inform me in what I can serve you."

"Great queen," replied Abdallah, "if the lady whom I sent to you will but consent to the marriage I offer her, and the King of Persia will give me leave to reside at his court, I will spend the remainder of my days in his service."

The queen then turned to the lady, who was present, and finding by her blushes that she was not averse to the match proposed, she caused her to join hands with Abdallah, and the King of Persia advanced them to places in his court.

This marriage occasioned the King of Persia to speak thus to the queen: "Madam," said he, "I am heartily glad of this

match which your majesty has just made. There remains one more, which I desire you to think of."

Queen Gulnare did not at first comprehend what marriage he meant; but, after a little considering, she said, "You mean yours, son? I consent to it with all my heart."

Then turning and looking at her brother's sea-attendants, and the genies who were still present, "Go," said she, "and traverse both sea and land, to seek the most lovely and amiable princess, worthy of the king my son, and when you have found her, come and tell us."

"Madam," replied King Beder, "it is to no purpose for them to take all that trouble. You have no doubt heard that I have already given my heart to the Princess of Samandal. Neither earth nor sea, in my opinion, can furnish a princess like her. It is true, on my declaring my love, she treated me in a way that would have daunted any admirer less devoted than myself. But I hold her excused. She could not treat me with less rigor, after my uncle had imprisoned the king her father, an act of which I was the innocent cause. But the King of Samandal may be restored to his kingdom, and may consent to my union with the princess his daughter if she will declare her love for me."

"Son," replied Queen Gulnare, "if only the Princess Jehaunara can make you happy, I will not oppose you. The king your uncle need only have the King of Samandal brought, and we shall see whether his mind be changed."

King Saleh called for a chafing-dish of coals, into which he threw a certain composition, uttering at the same time some curious words. As soon as the smoke began to rise, the palace shook, and immediately the King of Samandal, with King Saleh's officers, appeared. The King of Persia cast himself at the King of Samandal's feet, and said, "It is no longer King Saleh that demands the honor of your alliance for the King of Persia. It is the King of Persia himself that humbly begs that boon; and I persuade myself you will not

persist in being the cause of the death of a king, who can no longer live if he does not share life with the amiable Princess Jehaun-ara."

The King of Samandal did not suffer the King of Persia to remain at his feet. He embraced him, and obliged him to rise, saying, "Live, sir; she is yours. She has always been obedient to my will, and I cannot think she will now oppose it."

Speaking these words, he ordered one of his officers, whom King Saleh had permitted to attend him, to go for the princess, and bring her to him immediately.

On her arrival, the King of Samandal embraced her and said, "Daughter, I have provided a husband for you. It is the King of Persia, the most accomplished monarch at present in the world. The preference he has given you over all other princesses obliges us both to express our gratitude."

"Sir," replied the Princess Jehaun-ara, "you well know that I am always ready to obey you. I hope the King of Persia will forget my ill-treatment of him, and consider it was duty, not inclination, that forced me to it."

The nuptials were celebrated in the palace of the City of Enchantments, with the greatest solemnity, and were attended by all the princes and princesses whom the magic queen had changed into animals, and who now, on the cessation of her enchantments at her death, had resumed their human form. They expressed in moving terms their thanks to the King of Persia, Queen Gulnare, and King Saleh.

King Saleh conducted the King of Samandal to his dominions, and put him again in possession of his throne. The King of Persia, at the height of his wishes, returned to his capital with the beautiful Jehaun-ara, Queen Gulnare, Queen Fareshah, and the princesses; and Queen Fareshah and the princesses continued there till King Saleh came to reconduct them, to his kingdom under the waves of the sea.

## THE STORY OF THE ENCHANTED HORSE

On one of the festival days of spring, just as the Sultan of Shiraz was concluding his public audience, a Hindu appeared at the foot of the throne with an artificial horse richly caparisoned, and so finely modelled that at first sight he was taken for a living animal.

The Hindu prostrated himself before the throne, and pointing to the horse, said to the sultan, "This horse is a great wonder. Whenever I mount him, no matter where I may be, if I wish to transport myself through the air to the most distant part of the world, I can do it in a very short time. This is a wonder which I offer to show your majesty if you command me."

The Emperor of Persia, who was fond of everything that was curious, and who, notwithstanding the many prodigies of art he had seen, had never beheld or heard of anything that came up to this, told the Hindu that he was ready to see him perform as he had promised.

The Hindu instantly put his foot into the stirrup, mounted his horse with admirable agility, and when he had seated himself in the saddle, asked the emperor whither he wished him to go.

"Do you see that mountain?" said the emperor, pointing to it; "ride your horse there, and bring me a branch of a palm tree that grows at the bottom of the hill."

The Emperor of Persia had no sooner declared his will than the Hindu turned a peg, which was in the hollow of the horse's neck, just by the pommel of the saddle; and in an instant the horse rose off the ground and carried his rider into the air with the rapidity of lightning to a great height, rousing the admiration of the emperor and all the spectators. Within less than a quarter of an hour they saw him returning with the palm-branch in his hand; but before he descended, he took two or three turns

in the air amid the acclamations of all the people, then alighted on the spot whence he had set off. He dismounted, and going up to the throne, prostrated himself, and laid the branch of the palm tree at the feet of the emperor.

The emperor, who had viewed with admiration and surprise this unheard-of sight which the Hindu had exhibited, formed a great desire to have the horse, and said to the Hindu, "I will purchase him of you, if he is to be sold."

"Sire," replied the Hindu, "there is only one condition on which I can part with my horse, and that is the gift of the hand of the princess your daughter as my wife. This is the only bargain I can make."

The courtiers about the Emperor of Persia could not forbear laughing aloud at this extravagant proposal of the Hindu; but the Prince Feroze-shah, the eldest son of the emperor and heir to the crown, could not hear it without indignation. "Sire," he said, "I hope you will not hesitate to refuse so insolent a demand, and that you will not allow this juggler to flatter himself for a moment with the idea of being allied to one of the most powerful monarchs in the world. I beg you to consider what you owe to yourself, to your own blood, and the high rank of your ancestors."

"Son," replied the Emperor of Persia, "I will not grant him what he asked—and perhaps he does not seriously make the proposal; and putting my daughter the princess out of the question, I may make another agreement with him. But before I bargain with him, I should be glad to have you examine the horse, try him yourself, and give me your opinion."

On hearing this, the Hindu expressed much joy, and ran before the prince, to help him to mount, and to show him how to guide and manage the horse.

The prince mounted without the Hindu's assistance; and, as soon as he had his feet in the stirrups, without staying for the Hindu's advice, he turned the peg he had seen him use,

when instantly the horse darted into the air, quick as an arrow shot out of a bow by the most adroit archer ; and in a few moments neither horse nor prince were to be seen. The Hindu, alarmed at what had happened, prostrated himself before the throne, and tried to soften the anger of the sultan. The sultan replied to him and asked, in a passion, why he did not call to the prince the moment he ascended.

"Sire," answered the Hindu, "your majesty saw as well as I with what rapidity the horse flew away. The surprise I was then in deprived me of the use of my speech ; but if I could have spoken, the prince was got too far to hear me. If he had heard me, he knew not the secret to bring the horse back, which, through his impatience, he would not stay to learn. But, sire," added he, "there is room to hope that the prince, when he finds himself at a loss what to do, will perceive another peg, and as soon as he turns that, the horse will cease to rise, and descend toward the ground, and he can turn him to what place he pleases by guiding him with the bridle."

Notwithstanding all these arguments of the Hindu, the Emperor of Persia was much alarmed at the evident danger of his son. "I suppose," replied he, "it is very uncertain whether my son will see the other peg, and make a right use of it. May not the horse, instead of lighting on the ground, fall on some rock, or tumble into the sea with him?"

"Sire," replied the Hindu, "I can deliver you from this apprehension by assuring you that the horse crosses seas without ever falling into them, and always carries his rider wherever he may wish to go. And your majesty may assure yourself that if the prince does but find the other peg I mentioned, the horse will carry him where he pleases. It is not to be supposed that he will stop anywhere but where he can find assistance and make himself known."

"Your head shall answer for my son's life if he does not return safe," said the sultan.



He then ordered his officers to secure the Hindu, and keep him a close prisoner ; after which he retired to his palace, in sorrow that the festival should have proved so unhappy.

Meanwhile the prince was carried through the air with surprising speed. In less than an hour's time he ascended so high that he could not distinguish anything on the earth, but mountains and plains seemed confounded together. He now began to think of returning, and imagined he might do this by turning the same peg the contrary way, and pulling the bridle at the same time. But when he found that the horse still continued to ascend, his alarm was great. He turned the peg several times in different ways, but all in vain. It was then he saw his fault, and apprehended the serious danger he was in from not having learnt the necessary precautions to guide the horse before he mounted. He examined the horse's head and neck with attention, and at last discovered behind the right ear another peg, smaller than the first. He turned that peg and presently perceived that he descended in the same oblique manner as he had mounted, but not so swiftly.

Night had overshadowed that part of the earth above which the prince was when he found and turned the small peg ; and as the horse descended, he by degrees lost sight of the sun, till it grew quite dark ; insomuch that, instead of choosing what place he would go to, he was forced to let the bridle lie on the horse's neck, and wait patiently till he alighted, though not without dread lest it should be in the desert, a river, or the sea.

At last the horse stopped on some solid substance about midnight, and the prince dismounted very faint and hungry, having eaten nothing since the morning, when he came out of the palace with his father to assist at the festival. He found himself on the terrace of a splendid palace, surrounded by a balustrade of white marble, breast high ; and groping about he reached a staircase, which led down into an apartment, the door of which was half open.

The prince stopped at the door, and listening, heard no other noise than the breathing of some people who were fast asleep. He advanced a little into the room, and by the light of a lamp saw that those persons were black slaves, with naked sabres laid by them<sup>o</sup>; which was enough to inform him that this was the guard-chamber of some sultan or princess. Prince Feroze-shah advanced on tiptoe, without waking the attendants. He drew aside the curtain, went in, and saw a magnificent chamber containing many beds, one alone being on a raised dais, and the others on the floor. A princess slept in the first and her women in the others. He crept softly towards the dais without waking either the princess or her women, and beheld a beauty so extraordinary that he was charmed at the first sight. He fell on his knees, and twitching gently the princess's sleeve, pulled it towards him. The princess opened her eyes, and seeing a handsome young man, was greatly surprised, yet showed no sign of fear.

The prince availed himself of this favorable moment, bowed his head to the ground, and rising said, "Beautiful princess, by the most wonderful adventure you see at your feet a suppliant prince, son of the Emperor of Persia. Pray afford him your assistance and protection."

The personage to whom Prince Feroze-shah so happily addressed himself was the Princess of Bengal, eldest daughter of the ruler of that kingdom, who had built this palace at a short distance from his capital for the sake of the country air. She thus replied: "Prince, you are not in a barbarous country — take courage. Hospitality, humanity, and politeness are to be met with in the kingdom of Bengal, as well as in that of Persia. I grant you the protection you ask — you may depend on what I say."

The Prince of Persia would have thanked the princess, but she would not give him leave to speak. "Notwithstanding I desire," said she, "to know by what miracle you have come

hither from the capital of Persia, and by what enchantment you have passed my guards, yet as you must want some refreshment, I will postpone my curiosity, and give orders to my attendants to show you an apartment, that you may rest yourself after your fatigue, and be better able to answer my inquiries."

The princess's attendants were much surprised to see the prince in the princess's chamber, but they at once prepared to obey her commands. They each took a wax candle, of which there were great numbers lighted in the room, and conducted him into a handsome hall, where they brought him a supper; and when he had eaten as much as he wanted, they removed the trays, and left him to enjoy the sweets of repose.

The next day the princess prepared to give the prince another interview, and in expectation of seeing him, she took more pains in dressing and adjusting herself at the glass than she ever had before. She tired her women's patience, and made them do and undo the same thing several times. She adorned her head, neck, arms, and waist with the finest and largest diamonds she possessed. The dress she put on was one of the richest stuffs of the Indies, of a most beautiful color, and made only for royalty. After she had consulted her glass, and asked her women, one after another, if anything was wanting to her attire, she sent to tell the Prince of Persia that she would make him a visit.

The Prince of Persia, who by the night's rest had recovered from the fatigue he had undergone the day before, had just dressed himself when he received notice of the intention of the princess, and expressed himself to be fully sensible of the honor conferred on him. As soon as the princess understood that the Prince of Persia waited for her, she went to pay him a visit. After mutual compliments, the prince related to her the wonders of the magic horse, of his journey through the air, and of the means by which he had found an entrance into her chamber;

and then having thanked her for her kind reception, expressed a wish to return and relieve the anxiety of the sultan his father.

When the prince had finished, the princess replied, "I cannot approve, prince, of your going so soon. Grant me at least the favor I ask of a little longer acquaintance ; and since I have had the happiness to have you alight in the kingdom of Bengal, I desire you will stay long enough to enable you to give a better account of what you may see here."

The Prince of Persia could not well refuse the princess this favor, after the kindness she had shown him, and therefore politely complied with her request ; and the princess's thoughts were directed to render his stay agreeable by all the amusements she could devise.

Nothing went forward for several days but concerts of music, accompanied with feasts in the gardens, or hunting parties in the vicinity of the palace, which abounded with all sorts of deer, and such other beasts peculiar to the kingdom of Bengal as the princess could pursue without danger. After the chase, the prince and princess met in some beautiful spot, where a carpet was spread, and cushions laid for their comfort. There resting themselves, they conversed on various subjects.

Two whole months the Prince of Persia abandoned himself entirely to the will of the Princess of Bengal, yielding to all the amusements she contrived for him, for she did all she could to divert him, as if she thought he had nothing else to do but to pass his whole life with her in this manner. But he now declared seriously he could not stay longer, and begged her to give him leave to return to his father.

"And, princess," observed the Prince of Persia, "that you may not doubt the truth of my affection, I would presume, were I not afraid you would be offended at my request, to ask the favor of taking you along with me."

The princess returned no answer to this address of the Prince

of Persia ; but her silence and eyes cast down were sufficient to inform him that she had no reluctance to accompany him. The only difficulty she felt was, that the prince knew not well enough how to govern the horse, and she was apprehensive of being involved with him in the same difficulty as when he first made the experiment. The prince soon removed her fear by assuring her she might trust herself with him, for after the experience he had acquired, he defied the Hindu himself to manage the horse better. She thought, therefore, only of concerting measures to get off with him so secretly, that nobody belonging to the palace should have the least suspicion of their design.

The next morning, a little before daybreak, when all the attendants were asleep, they went on the terrace of the palace. The prince turned the horse towards Persia, and placed him where the princess could easily get up behind him, which she had no sooner done, and was well settled with her arms about his waist for her better security, than he turned the peg. The horse mounted into the air, and making his usual haste, under the guidance of the prince, in two hours' time had carried his riders within sight of the capital of Persia.

The prince would not alight in the city, but directed his course towards his father's summer-palace at a little distance from the capital. He led the princess into a handsome apartment, where he told her, that to do her all the honor that was due to her, he would go and inform his father of their arrival, and return to her soon. He ordered the attendants of the palace, whom he summoned, to provide the princess with whatever she had occasion for.

After the prince had taken his leave of the princess, he ordered a horse to be brought, which he mounted, and set out for the city. As he passed through the streets he was received with shouts by the people, who were overjoyed to see him again. The emperor was holding his divan°

when his son appeared before him in the midst of his council. He received him with tears of joy and tenderness, and asked him what was become of the Hindu's horse.

This question gave the prince an opportunity of describing the embarrassment and danger he was in when the horse ascended into the air, and how he had arrived at last at the Princess of Bengal's palace, the kind reception he had met with there, and that the motive which had induced him to stay so long with her was the mutual affection they entertained for each other; also, that after promising to marry her, he had persuaded her to accompany him into Persia. "And as I felt assured that you would not refuse your consent," added the prince, "I have brought her with me on the enchanted horse to your summer-palace, and have left her there till I could return and assure her that my promise was not in vain."

After these words the prince prostrated himself before the emperor to obtain his consent. His father raised him up, embraced him a second time, and said to him, "Son, I not only consent to your marriage with the Princess of Bengal, but will go myself and bring her to my palace, and celebrate your wedding this day."

The emperor now ordered that the Hindu should be fetched out of prison and brought before him. When the Hindu was admitted to his presence, he said to him, "I secured thy person, that thy life might answer for that of the prince my son. Thanks be to God, he is returned. Go, take your horse, and never let me see your face more."

The Hindu had learned of those who brought him out of prison that Prince Feroze-shah was returned with a princess, and was also informed of the place where he had alighted and left her, and that the emperor was making preparations to go and bring her to his palace. As soon as he got out of the royal presence, he bethought himself of being revenged on the emperor

and the prince. He mounted a horse and, without losing any time, went directly to the summer-palace, and addressing himself to the captain of the guard, told him he came from the Prince of Persia for the Princess of Bengal with orders to carry her behind him through the air to the emperor, who waited in the great square of his palace to gratify the whole court and city of Shiraz with that wonderful sight.

The captain of the guard, who knew the Hindu, and that the emperor had imprisoned him, gave the more credit to what he said because he saw that he was at liberty. He presented him to the Princess of Bengal, who no sooner understood that he came from the Prince of Persia than she consented to what the prince, as she thought, had desired of her.

The Hindu, overjoyed at his success and the ease with which he had accomplished his villany, mounted his enchanted horse, took the princess behind him with the assistance of the captain of the guard, turned the peg, and instantly the horse rose into the air.

At the same time the Emperor of Persia, attended by his court, was on the road to the summer-palace, where the Princess of Bengal had been left, and the Prince of Persia was advanced before, to prepare the princess to receive his father. The Hindu, to brave them both, and revenge himself for the ill-treatment he had received, appeared over their heads with his prize.

When the Emperor of Persia saw the Hindu, he stopped. His surprise and affliction were the more acute, because it was not in his power to punish this affront. He loaded him with a thousand curses, as did also all the courtiers who were witnesses of this insolence and treachery.

The Hindu, little moved with their curses, which just reached his ears, continued his way; while the emperor, extremely mortified at so great an insult, returned to his palace in rage and vexation.

But what was Prince Feroze-shah's grief at beholding the Hindu hurrying away with the Princess of Bengal, whom he loved so passionately! He returned to the summer-palace, where he had last seen the princess, melancholy and broken-hearted.

When he arrived, the captain of the guard, who had learnt his fatal mistake in believing the artful Hindu, threw himself at the prince's feet with tears in his eyes, accused himself of the crime which unintentionally he had committed, and condemned himself to die by his hand. "Rise," said the prince to him, "I do not impute the loss of my princess to thee, but to my own want of precaution. In order not to lose time, fetch me a dervish's<sup>o</sup> habit, and take care you do not give the least hint that it is for me."

Not far from the summer-palace there stood a dervish convent, the superior of which was the captain of the guard's particular friend. From him he readily obtained a complete dervish's habit, and carried it to Prince Feroze-shah. The prince immediately pulled off his own dress, put on the dervish garments, and thus disguised, and provided with a box of jewels, which he had brought as a present to the princess, left the palace, uncertain which way to go, but resolved to keep searching till he had found his princess and brought her back, or perished in the attempt.

In the meanwhile the Hindu, mounted on his enchanted horse with the princess behind him, arrived early next morning at the capital of the kingdom of Cashmere. He did not enter the city, but alighted in a wood, and left the princess on a grassy spot, close to a rivulet of fresh water, while he went to seek for food. On his return, after he and the princess had partaken of refreshment, he began to maltreat the princess because she refused to become his wife. As the princess cried out, the Sultan of Cashmere and his court passed through the wood on their return from hunting, and hearing a woman's voice calling for help, went to her rescue.



The sultan, addressing himself to the Hindu, demanded who he was, and wherefore he ill-treated the lady. The Hindu, with great impudence, replied that she was his wife, and what had any one to do with his quarrel with her?

The princess, who neither knew the rank nor quality of the person who came so seasonably to her relief, exclaimed, "My lord, whoever you are whom Heaven has sent to my assistance, have compassion on me. I am a princess. This Hindu is a wicked magician, who has forced me away from the Prince of Persia, to whom I was going to be married, and has brought me hither on the enchanted horse you behold there."

The Princess of Bengal had no occasion to say more. Her beauty, majestic air, and tears declared that she spoke the truth. Justly enraged at the insolence of the Hindu, the sultan ordered his guards to surround him and strike off his head, which sentence was immediately executed.

The sultan then conducted the princess to his palace, where he lodged her in the most royal apartment, next his own, and commanded a great number of women slaves to attend her.

The Princess of Bengal's joy was boundless at finding herself delivered from the Hindu, of whom she could not think without horror. She flattered herself that the Sultan of Cashmere would complete his generosity by sending her back to the Prince of Persia when she told him her story, and asked that favor of him; but she was much deceived in these hopes, for her deliverer had resolved to marry her himself the next day; and for that end had issued a proclamation, commanding the general rejoicing of the inhabitants of the capital. At the break of day the drums were beaten, the trumpets sounded, and sounds of joy echoed throughout the whole palace.

The Princess of Bengal was awakened by these noisy concerts, but attributed them to a very different cause from the true one. When the Sultan of Cashmere came to wait on her, and had inquired after her health, he told her that all

those rejoicings were to render her nuptials the more impressive, and at the same time desired her assent to the union. This declaration put her into such a state of agitation that she fainted away.

The women slaves who were present ran to her assistance, though it was a long time before they succeeded in bringing her to herself. But when she recovered, rather than break the promise she had made to Prince Feroze-shah, by consenting to marry the Sultan of Cashmere, who had proclaimed their wedding before he had asked her consent, she resolved to feign madness. She began to utter the most extravagant expressions before the sultan, and even rose off her seat as if to attack him, insomuch that he was greatly alarmed and afflicted that he had made such a proposal so unseasonably.

When he found that her frenzy rather increased than abated, he left her with her women, charging them never to leave her alone, but to take great care of her. He sent often that day to inquire how she did, but received no other answer than that she was rather worse than better.

The Princess of Bengal continued to talk wildly, and showed other marks of a disordered mind next day and the following, so that the sultan was induced to send for all the physicians belonging to his court to consult them on her disease, and to ask if they could cure her.

When the Sultan of Cashmere saw that his court physicians could not cure her, he called in the most celebrated and experienced of the city, who had no better success. He then sent for the most famous in the kingdom, who prescribed without effect. Afterwards he despatched to the courts of neighboring sultans, with promises of munificent rewards to any who should devise a cure for her malady.

Various physicians arrived from all parts and tried their skill, but none could boast of success.

During this interval, Feroze-shah, disguised in the costume of

a dervish, travelled through many provinces and towns, involved in grief, and making diligent inquiry after his lost princess at every place he came to. At last, passing through a city of Hindustan, he heard the people talk much of a Princess of Bengal, who had become mad on the day of the intended celebration of her wedding with the Sultan of Cashmere. At the name of the Princess of Bengal, and supposing that there could exist no other Princess of Bengal than her on whose account he had undertaken his travels, he hastened towards the kingdom of Cashmere, and on his arrival at the capital took up his lodging at a khan,<sup>o</sup> where, the same day, he was informed of the story of the princess and the fate of the Hindu magician. The prince was convinced that he had at last found the beloved object he had sought so long.

Being informed of all these particulars, he provided himself with a physician's garments, and his beard having grown long during his travels, he passed the more easily for the character he assumed. He went boldly to the palace, and announced to the chief of the officers his wish to be allowed to undertake the cure of the princess.

Some time had elapsed since any physician had offered himself; and the Sultan of Cashmere with great grief had begun to lose all hope of ever seeing the princess restored to health, though he still wished to marry her. He at once ordered the officer to introduce the physician he had announced. The Prince of Persia being admitted to an audience, the sultan told him the Princess of Bengal could not bear the sight of a physician without falling into most violent transports, which increased her malady; and conducted him into a closet, whence, through a lattice, he might see her without being observed. There Ferozeshah beheld his lovely princess sitting melancholy, with tears in her eyes, and singing an air in which she deplored her unhappy fate, that had deprived her, perhaps forever, of the object she loved so tenderly. The sight made him more

resolute in the hope of effecting her cure. On his leaving the closet, he told the sultan that he had discovered the nature of the princess's complaint, and that she was not incurable; but added withal, that he must speak with her in private and alone, as, notwithstanding her violent agitation at the sight of physicians, he hoped she would hear and receive him favorably.

The sultan ordered the princess's chamber door to be opened, and Feroze-shah went in. As soon as the princess saw him (taking him by his costume to be a physician) she resorted to her old practice of meeting her physicians, with threats and indications of attacking them. He made directly towards her, and when he was nigh enough for her to hear him, and no one else, said to her in a low voice, "Princess, I am not a physician, but the Prince of Persia, and am come to procure you your liberty."

The princess, who knew the sound of the voice and recognized his face, notwithstanding he had let his beard grow so long, grew calm at once, and felt a great joy in seeing so unexpectedly the prince she loved. Feroze-shah told her as briefly as possible his travels and adventures, and his determination to find her at all risks. He then desired the princess to tell him of all that had happened to her, from the time she was taken away till that happy moment, telling her it was of the greatest importance to know this, that he might take the most proper measures to deliver her from the tyranny of the Sultan of Cashmere. The princess informed him of all that had occurred, and how she had feigned to be mad so she might preserve herself for a prince to whom she had given her heart and faith, and not marry the sultan, whom she neither loved nor could ever love.

The Prince of Persia then asked her if she knew what became of the horse, after the death of the Hindu magician. To which she answered, that she knew not what orders the sultan had given; but supposed he would take care of it as a curiosity. As Feroze-shah never doubted but that the sultan had the horse,

he communicated to the princess his design of making use of it to convey them both into Persia ; and after they had consulted together on the measures they should take, they agreed that the princess should next day receive the sultan. The Sultan of Cashmere was overjoyed when the Prince of Persia stated to him what effect his first visit had had towards the cure of the princess. On the following day, when the princess received him in such a manner as persuaded him her cure was far advanced, he regarded the prince as the greatest physician in the world, and exhorted the princess carefully to follow the directions of so skilful a physician, and then retired. The Prince of Persia, who attended the Sultan of Cashmere on his visit to the princess, inquired of him how the Princess of Bengal came into the dominions of Cashmere thus alone, since her own country was far distant.

The sultan at once informed him of what the princess had related, when he had delivered her from the Hindu magician : adding, that he had ordered the enchanted horse to be kept safe in his treasury as a great curiosity, though he knew not the use of it.

“Sire,” replied the pretended physician, “the information which your majesty has given your devoted slave affords me a means of curing the princess. As she was brought hither on this horse, and the horse is enchanted, she hath contracted something of the enchantment, which can be dissipated only by a certain incense which I am acquainted with. If your majesty would entertain yourself, your court, and the people of your capital, with the most surprising sight that ever was beheld, let the horse be brought to-morrow into the great square before the palace, and leave the rest to me. I promise to show you and all that assembly, in a few moments’ time, the Princess of Bengal completely restored in body and mind. But the better to effect what I propose, it will be requisite that the princess should be dressed as magnificently as possible, and adorned with the most valuable jewels in your treasury.”

The sultan would have undertaken much more difficult things to have secured his marriage with the princess, which he expected soon to accomplish.

The next day the enchanted horse was, by his order, taken out of the treasury, and placed early in the great square before the palace. A report was spread through the town that there was something extraordinary to be seen, and crowds of people flocked thither from all parts, insomuch that the sultan's guards were placed to prevent disorder, and to keep space enough round the horse.

The Sultan of Cashmere, surrounded by all his nobles and ministers of state, was seated in a gallery erected on purpose. The Princess of Bengal, attended by a number of ladies whom the sultan had assigned her, went up to the enchanted horse, and the women helped her to mount. When she was fixed in the saddle, and had the bridle in her hand, the pretended physician placed about the horse at a proper distance many vessels full of lighted charcoal, which he had ordered to be brought, and going round them with a solemn pace cast in handfuls of incense. Then, with downcast eyes, and his hands on his breast, he ran three times about the horse, making as if he pronounced some mystical words. The moment the pots sent forth a dark cloud of smoke — accompanied with a pleasant smell, which so surrounded the princess that neither she nor the horse could be discerned — watching his opportunity, the prince jumped nimbly up behind her, and reaching his hand to the peg, turned it; and just as the horse rose with them into the air, he pronounced these words, which the sultan heard distinctly, "Sultan of Cashmere, when you would marry princesses who implore your protection, learn first to obtain their consent."

Thus the prince delivered the Princess of Bengal, and carried her the same day to the capital of Persia, where he alighted in the square of the palace, before the emperor his father's apartment, who deferred the marriage no longer than till he could

make the preparations necessary to render the ceremony pompous and magnificent, and evince the interest he took in it.

After the days appointed for the rejoicings were over, the Emperor of Persia's first care was to name and appoint an ambassador to go to the King of Bengal with an account of what had passed, and to demand his approbation and ratification of the alliance contracted by this marriage ; which the King of Bengal took as an honor, and granted with great pleasure and satisfaction.

## THE STORY OF PRINCE AHMED AND THE FAIRY PERIE BANOU

There was a sultan of India, who, after a long reign, had reached a good old age. He had three sons and one niece, the chief ornaments of his court. The eldest son was called Housain, the second Ali, the youngest Ahmed. The name of his niece, their cousin, was Nouronihar. This niece, the daughter of a favorite brother who had died young, had been brought up in the palace from her childhood, and was remarkable for her wit and for her beauty. The sultan, on her arriving at the proper age, was consulting about a neighboring prince with whom she might form an alliance, when he found that all the three princes, his sons, loved their cousin and wished to marry her. This discovery caused him great grief — not from any disappointment of his own plans for his niece, but from the discord which this mutual passion for their cousin would cause to his sons.

He spoke to each of them apart, and showed the impossibility of one princess being the wife of three brothers, and the troubles they would create if they persisted in their purpose. He did all he could to persuade them to abide by a declaration of the princess in favor of one of them ; or that all should agree to resign their claims to her hand, that she might marry

a stranger. But as he found them equally obstinate, he sent for them all together, and said, "My sons, since I have not been able to persuade you in this matter, and as I have no wish to use my authority, to give the princess your cousin to one in preference of another, I have thought of a plan which will please you all, and preserve harmony among you, if you will but hear me and follow my advice. I think it would not be amiss if you were to travel separately into different countries, so that you might not meet each other; and I promise my niece in marriage to him who shall bring me the most extraordinary rarity. I will give each of you a sum suited to your rank, and for the purchase of the rarity you shall search after."

The three princes cheerfully consented to this proposal, as each flattered himself fortune might prove favorable to him, and give him possession of the Princess Nouronihar. The sultan gave them the money he promised, and issued orders for the preparations for their travels. Early next morning they all went out at the same gate of the city, each dressed like a merchant, attended by a trusty officer habited as a slave, and all well mounted and equipped. They proceeded the first day's journey together; and at night when they were at supper, they agreed to travel for a twelvemonth, and that day a year later to meet again at the khan where they were stopping; so that as they had all three taken leave together of the sultan, they might return in company. The next morning by break of day, after they had embraced and wished each other good success, they mounted their horses and each took a different road.

Prince Houssain, the eldest brother, who had heard of the extent, power, riches, and splendor of the kingdom of Bisnagar,<sup>o</sup> bent his course towards the Indian coast; and after three months' travelling with different caravans, sometimes over deserts and barren mountains, and sometimes through populous



and fertile countries, arrived at Bisnagar, the capital of the kingdom of that name, and the residence of its king. He lodged at a khan appointed for foreign merchants, and soon learned that there were four principal bezetzeins<sup>o</sup> where merchants of all sorts kept their shops, on a large extent of ground, in the centre of the city.

Prince Houssain went to one of these bezetzeins on the next day. It was large, divided into several vaulted avenues, and shaded from the sun, but yet very light. The shops were of the same size and proportion; and all who dealt in the same sort of goods lived in one avenue.

The number of shops stocked with all kinds of merchandise—as the finest linens from several parts of India; silks and brocades from Persia; porcelain from Japan—surprised him very much; but when he came to the shops of the goldsmiths and jewellers, he was in a kind of ecstasy at beholding such quantities of wrought gold and silver, and was dazzled by the lustre of the pearls, diamonds, rubies, emeralds, and other precious stones exposed for sale.

After Prince Houssain had passed through that quarter, street by street, a merchant perceiving him go by much fatigued, invited him to sit down in front of his shop. He had not been seated long before a crier appeared, with a piece of carpet on his arm, about six feet square, and offered it at forty purses. The prince called to the crier, and when he had examined the carpet, told him that he could not comprehend how so small a piece of carpet, and of so indifferent an appearance, could be held at so high a price unless it had something very extraordinary in it which he knew nothing of.

“You have guessed right, sir,” replied the crier; “whoever sits on this piece of carpet may be transported in an instant wherever he desires to be.”

“If the carpet,” said he to the crier, “has the virtue you attribute to it, I shall not think forty purses too **much**.”

"Sir," replied the crier, "I have told you the truth, and with the leave of the master of this shop we will go into the back warehouse, where I will spread the carpet, and when we have both sat down, and you have formed the wish to be transported into your apartment at the khan, if we are not conveyed thither, it shall be no bargain."

On this proposal they went into the merchant's back-shop, where they both sat down on the carpet; and as soon as the prince had formed his wish to be transported into his apartment at the khan, he in an instant found himself and the crier there. After this convincing proof of the virtue of the carpet, he counted to the crier forty purses of gold, and gave him twenty pieces for himself.

In this manner Prince Houssain became the possessor of the carpet, and was overjoyed that at his arrival at Bisnagar he had found so rare a curiosity, which he never doubted must of course gain him the possession of Nouronnihar, as his younger brothers could not meet with anything to be compared with it. By sitting on this carpet, it was in his power to be at the place of meeting that very day; but as he would be obliged to wait there for his brothers until the time they had agreed on, he chose to make a longer abode in this capital.

When Prince Houssain had seen all the wonders of the city, he wished to be nearer his dear Princess Nouronnihar, and having paid all the charges, and returned the key of his apartment to the owner of the khan, he spread the carpet, and as soon as he had formed his wish he and his officer whom he had brought with him were transported to the inn at which he and his brothers were to meet, and where he passed for a merchant till their arrival.

Prince Ali, the second brother, who had designed to travel into Persia, after he had parted with his brothers, joined a caravan, and in four months arrived at Shiraz, the capital of that empire.

On the next morning after his arrival, while the merchants opened their bales of merchandise, Prince Ali took a walk into that quarter of the town where is the bezetsein of the jewellers, in which they sold precious stones, gold and silver works, and other choice and valuable articles, for which Shiraz was celebrated.

Among the criers who passed backwards and forwards with samples of several sorts of goods, he was not a little surprised to see one who held in his hand an ivory tube, about a foot in length, and about an inch thick, which he cried at forty purses. At first he thought the crier mad, and asked him what he meant by asking forty purses for that tube which seemed to be a thing of no value.

The crier replied, "Sir, you are not the only person that takes me for a madman on account of this tube; you shall judge yourself whether I am or not, when I have told you its peculiar power. By looking through this tube, you will see whatever object you wish to behold."

The crier presented him the tube, and he looked through, wishing at the same time to see the sultan his father, whom he immediately beheld in perfect health, sitting on his throne, in the midst of his council. Next, as there was nothing in the world so dear to him, after the sultan, as the Princess Nouronihar, he wished to see her; and instantly beheld her laughing, and in a gay humor, with her women about her.

Prince Ali wanted no other proof to persuade him that this tube was the most valuable article, not only in the city of Shiraz, but in all the world; and believed that if he should neglect to purchase it, he would never meet with an equally wonderful curiosity. He said to the crier, "I am very sorry that I have entertained so wrong an opinion of you, but I hope to make amends by buying the tube, and I will give you the price you ask."

On this the prince took the crier to the khan where he lodged, counted him out the money, and received the tube.

Prince Ali was overjoyed at his purchase ; he persuaded himself that, as his brothers would not be able to meet with anything so rare and admirable, the Princess Nouronihar must be the recompense of his fatigue and travels. He now thought only of visiting the court of Persia, and of seeing whatever was curious in Shiraz, and when the caravan took its departure he joined the party of merchants with whom he had travelled, and arrived happily without any accident or trouble at the place appointed, where he found Prince Houssain, and both waited for Prince Ahmed.

Prince Ahmed took the road to Samarcand, and the day after his arrival, went as his brothers had done, into the market, where he had not walked long before he heard a crier, who had an artificial apple in his hand, offer it at forty purses. He stopped the crier, and said to him, "Let me see that apple, and tell me what virtue it possesses, to be valued at so high a rate."

"Sir," replied the crier, giving it into his hand, "if you look at the mere outside of this apple, it is not very remarkable ; but if you consider its properties, you will say it is invaluable, and that he who possesses it is master of a great treasure. It cures all sick persons of every disease, and even if the patient is dying, it will help him immediately, and restore him to perfect health ; and this merely by the patient's smelling it."

"If one may believe you," replied Prince Ahmed, "the virtues of this apple are wonderful, and it is indeed invaluable ; but how am I to know that there is no error in the high praises you bestow on it?"

"Sir," replied the crier, "the truth is known by the whole city of Samarcand. Ask all these merchants you see here, and hear what they say. You will find several of them will tell you they had not been alive this day had they not made use of this excellent remedy."

While the crier was detailing to Prince Ahmed the virtues of

the artificial apple, many persons gathered round them, and confirmed what he declared ; and one amongst the rest said he had a friend dangerously ill, whose life was despaired of, which was a favorable opportunity to show the apple's power ; on which Prince Ahmed told the crier he would give him forty purses for the apple if it cured the sick person by smelling it.

"Come, sir," said the crier to Prince Ahmed, "let us go and make the experiment, and the apple shall be yours."

The experiment succeeded ; and the prince, after he had counted out to the crier forty purses, received the apple. He then spent his time in seeing all that was curious at and about Samarcand ; and having joined the first caravan that set out for the Indies, he arrived in perfect health at the inn, where the Princes Houssain and Ali waited for him.

When Prince Ahmed joined his brothers, they embraced with tenderness, and complimented each other on the happiness of meeting together in safety at the same place they had set out from. Houssain, as the eldest brother, then said, "Brothers, we shall have time enough hereafter to describe our travels. Let us come to that which is of the greatest importance for us to know, and not conceal from each other the curiosities we have brought, but show them, that we may ourselves judge to which of us the sultan our father may give the preference. I will tell you that the rarity which I have brought from the kingdom of Bisnagar is the carpet on which I sit. It looks but ordinary, and makes no show, but its virtues are wonderful. Whoever sits on it, and desires to be transported to any place, be it ever so far distant, is immediately carried thither. On my return here I made use of no other conveyance than this wonderful carpet, for which I paid forty purses. I expect now that you should tell me whether what you have brought is to be compared with this carpet."

Prince Ali next spoke. "I acknowledge, brother," said he, "that your carpet is a most surprising curiosity. But you

must allow that there may be other rarities at least as wonderful. Here is an ivory tube, which appears to the eye no more a prodigy than your carpet. It cost me forty purses, and I am as well satisfied with my purchase as you can be with yours ; for on looking at one end of this tube you can see whatever object you wish to behold. I would not have you take my word," added Prince Ali, presenting the tube to him. "Take it, and make a trial of it yourself."

Houssain took the ivory tube, and wished to see the Princess Nouronnihar, when Ali and Prince Ahmed, who kept their eyes fixed on him, were extremely surprised to see his countenance suddenly express extraordinary alarm and affliction. Prince Houssain did not give them time to ask what was the matter, but cried out, "Alas ! princes, to what purpose have we undertaken such long and fatiguing journeys, with the hopes of being recompensed by the hand of the charming Nouronnihar, when in a few moments that lovely princess will breathe her last ! I saw her in bed, surrounded by her women, all weeping and seeming to expect her death. Take the tube, behold yourselves the miserable state she is in, and mingle your tears with mine."

Prince Ali took the tube out of Houssain's hand, and after he had seen the same object with the deepest grief presented it to Ahmed, who also beheld the sad sight which so much concerned them all.

When Prince Ahmed had taken the tube out of Ali's hands, and saw that the Princess Nouronnihar's end was so near, he addressed himself to his two companions, and said, "Brothers, the Princess Nouronnihar, whom we all equally loved, is indeed just at death's door ; but provided we make haste and lose no time, we may preserve her life. This apple which you see cost the same sum as the carpet and the tube ; but it has this surprising power — its smell will restore to life a sick person, whatever be the malady. I have made the experiment, and

can show you its wonderful effect on the person of the Princess Nouronihar if we hasten to assist her."

"If that be all," replied Prince Houssain, "we cannot make more despatch than by transporting ourselves instantly into her chamber by means of my carpet. Come, lose no time, sit down, it is large enough to hold us all."

As soon as the order was given, the Princes Ali and Ahmed sat down by Houssain, and as their interest was the same, they all framed the same wish, and were transported instantaneously into the Princess Nouronihar's chamber.

The presence of the three princes, who were so little expected, alarmed the princess's women and guards, who could not comprehend by what enchantment three men should be among them; for they did not know them at first; and the guards were ready to fall on them, as people who had got into a part of the palace where they were not allowed to come; but they quickly found out their mistake.

Prince Ahmed no sooner saw himself in Nouronihar's chamber than he rose off the carpet, and went to the bedside, and put the apple to her nostrils. The princess instantly opened her eyes, and sitting up, asked to be dressed, as if she had awakened out of a sound sleep. Her women presently informed her that she was obliged to the three princes her cousins, and particularly to Prince Ahmed, for the sudden recovery of her health. She immediately expressed her joy at seeing them, and thanked them all together, but afterwards Prince Ahmed in particular. As she desired to dress, the princes contented themselves with telling her how great a pleasure it was to them to have come soon enough to contribute each in any degree towards relieving her from the imminent danger she was in, and what ardent prayers they had offered for the continuance of her life; after which they retired.

While the princess was dressing, the princes went to throw themselves at the sultan their father's feet; but when they

came to him, they found he had been previously informed of their unexpected arrival by the chief of the princess's guards, and by what means the princess had been so suddenly cured. The sultan received and embraced them with the greatest joy, both for their return and the wonderful recovery of the princess his niece, whom he loved as if she had been his own daughter. After the usual compliments, the princes each presented the rarity which he had brought: Prince Houssain his carpet, Prince Ali his ivory tube, and Prince Ahmed the artificial apple; and after each had commended his present, as he put it into the sultan's hands, they begged of him to pronounce their fate, and declare to which of them he would give the Princess Nouronihar, according to his promise.

The Sultan of the Indies having heard all that the princes had to say in favor of their rarities remained some time silent, considering what answer he should make. At last he broke silence, and said to them in terms full of wisdom, "I would declare for one of you, my sons, if I could do it with justice. It is true, Ahmed, the princess, my niece, is obliged to your artificial apple for her cure; but let me ask you, whether you could have contrived to cure her if you had not known by Ali's tube the danger she was in, and if Houssain's carpet had not brought you to her so soon? Your tube, Ali, revealed to you and your brothers the illness of your cousin; but you must grant that the knowledge of her illness would have been of no service without the artificial apple and the carpet. And as for you, Houssain, your carpet was an essential instrument in effecting her cure; but consider, it would have been of little use if you had not been acquainted with her illness by Ali's tube, or if Ahmed had not applied his artificial apple. Therefore, as the carpet, the ivory tube, and the artificial apple have no preference over each other; but on the contrary, as each had an equal share in her cure, I cannot grant the princess to any one of you; and the only fruit you have reaped from your



travels is the happiness of having equally contributed to restore her to health.

“As this is the case,” added the sultan, “I must resort to other means to determine the choice I ought to make ; and as there is time enough between now and night, I will do it to-day. Go and procure each of you a bow and arrow, and repair to the plain where the horses are exercised. I will soon join you, and will give the Princess Nouronnihar to him who shoots the farthest.”

The three princes had nothing to object to the decision of the sultan. When they were dismissed from his presence, they each provided themselves with a bow and arrow, and went to the plain appointed, followed by a great concourse of people.

As soon as the sultan arrived, Prince Houssain, as the eldest, took his bow and arrow, and shot first. Prince Ali shot next, and much beyond him, and Prince Ahmed last of all ; but it so happened that nobody saw where his arrow fell ; and notwithstanding all the search made by himself and the spectators, it was not to be found. So the sultan determined in favor of Prince Ali, and gave orders for preparations to be made for the wedding of him and Nouronnihar, which was celebrated a few days after with great magnificence.

Prince Houssain would not honor the feast with his presence. His love for the princess was so sincere and ardent that he could scarcely support with patience the mortification of seeing her marry Prince Ali, who, he said, did not deserve her better nor love her more than himself. In short, his grief was so great that he left the court, and renounced all right of succession to the crown, to turn dervish, and put himself under the discipline of a famous holy man, who had gained great reputation for his holy life.

Prince Ahmed, from the same motive, did not assist at Prince Ali and the Princess Nouronnihar's nuptials any more than his brother Houssain, yet did not renounce the world as he had

done. But as he could not imagine what had become of his arrow, he resolved to search for it. With this intent he went to the place where the Princes Houssain's and Ali's were picked up, and proceeding straightforwards thence, looked carefully on both sides as he advanced. He went so far that at last he began to think his labor was in vain ; yet he felt compelled to proceed, till he came to some steep craggy rocks, which completely prevented any further progress.

At the very foot of these rocks he perceived an arrow, which, to his great astonishment, he found to be the same he had shot. "Certainly," said he to himself, "neither I nor any man living could shoot an arrow so far. There must be some mystery in this ; and perhaps fortune, to make amends for depriving me of what I thought the greatest happiness of my life, may have reserved a greater blessing for my comfort."

On looking about, the prince beheld an iron door, which seemed to be locked ; but on his pushing against it, it opened, and revealed a staircase, which he walked down with his arrow in his hand. At first he thought he was going into a dark place, but presently he was surrounded by light, and beheld a splendid palace, the admirable structure of which he had not time to look at ; for at the same instant a lady of majestic air, and of a beauty heightened by the richness of the jewels which adorned her person, advanced, attended by a troop of ladies, who were scarcely less magnificently dressed than their mistress.

As soon as Ahmed perceived the lady, he hastened to pay his respects ; but the lady, addressing him first, said, "Enter, Prince Ahmed, you are welcome."

After these words the lady led Prince Ahmed into a noble hall. She then sat down on a sofa ; and when the prince, at her entreaty, had seated himself by her, she continued, "You know that the world is inhabited by genies as well as men ; I am Perie Banou, the daughter of one of the most powerful of

these genies. I am no stranger to your loves or your travels. The artificial apple which you bought at Samarcand, the carpet which Prince Houssain purchased at Bisnagar, and the tube which Prince Ali brought from Shiraz were of my contrivance. You seemed to me worthy of a better fate than to marry the Princess Nouronnihar; and that you might attain to it, I caused your arrow to fly out of sight, and to strike against the rocks near which you found it. It is in your power to avail yourself of the favorable opportunity which presents itself to make you happy."

As the fairy Perie Banou pronounced the last words with a different tone, and after looking tenderly at the prince, sat with downcast eyes and a modest blush on her cheeks, it was not difficult for him to comprehend what happiness she meant; and he replied, "Could I have the pleasure of making you the partner of my life, I should think myself the happiest of men."

"Then you shall be my husband," answered the fairy, "and I will be your wife. Our fairy marriages are contracted with no other ceremonies than a mutual consent. I will give orders for the preparation of our wedding feast this evening; and in the meanwhile I will show you my palace."

The fairy led Ahmed through the apartments of the palace, where he saw diamonds, rubies, emeralds, and all sorts of fine jewels intermixed with pearls, agate, jasper, and the most precious marbles, together with the richest furniture disposed in the most elegant profusion. At last he entered the hall where the cloth was laid for the feast. It was adorned with an infinite number of wax candles perfumed with amber. A concert accompanied the feast, formed of the most harmonious instruments that were ever heard. After the dessert, which consisted of the choicest fruits and sweet-meats, the fairy Perie Banou and Prince Ahmed rose and repaired to a dais, provided with cushions of fine silk, curiously embroidered. Presently a

great number of genies and fairies danced before them, and at last divided themselves into two rows, through which the prince and Perie Banou passed toward their chambers, and after bowing retired.

Every day spent with the fairy Perie was a continued feast, for every day she provided new delicacies, new concerts, new dances, new shows, and new diversions, which were all so gratifying to the senses that Ahmed, if he had lived a thousand years among men, could not have experienced equal enjoyment.

The fairy's intention was not only to give the prince convincing proofs of her love, but to let him see that he could meet with nothing at his father's court comparable to the happiness he enjoyed with her. She hoped by those means to attach Prince Ahmed entirely to herself.

At the end of six months, Prince Ahmed felt a great desire to visit the sultan his father, and know how he was. He mentioned his wish to Perie Banou, who was much alarmed, lest this was only an excuse to leave her, and entreated him to forego his intention.

"My queen," replied the prince, "I did not make the request with any intention of displeasing you, but from a motive of respect towards my father, who, as I have reason to presume, believes that I am dead. But since you do not consent that I should go and comfort him by the assurance of my life, I will deny myself the pleasure, as there is nothing to which I would not submit to please you."

The fairy heard the prince say this with extreme satisfaction.

Meanwhile the Sultan of the Indies, in the midst of the rejoicings on account of the nuptials of Prince Ali and the Princess Nouronihar, was deeply afflicted at the absence of the other two princes his sons. He was soon informed of the resolution Prince Houssain had taken to forsake the world, and as he knew that he was alive and well, he supported his absence more patiently. He made the most diligent search after Ahmed,

and despatched messengers to all the provinces of his kingdom, with orders to the governors to stop him, and oblige him to return to court; but all the pains he took had not the desired success; and his affliction, instead of diminishing, increased. "Vizier," he one day said, "thou knowest I always loved Ahmed the most of all my sons. My grief is so heavy at his strange absence that I shall sink under it. If thou hast any regard for my life, I beg thee to assist me, and find out where he is."

The grand vizier, anxious to give his king some ease, proposed to send for and consult a sorceress, of whom he had heard many wonders. The sultan consented, and the grand vizier, on her arrival, introduced her into the presence of the ruler.

The sultan said to the sorceress, "Canst thou tell me by thy art and skill what is become of Prince Ahmed my son? If he be alive, where is he? What is he doing? May I hope ever to see him again?"

"Sire," replied the sorceress, "if you will allow me till tomorrow, I will endeavor to satisfy you."

The sultan granted her the time, and promised to recompense her richly.

The sorceress returned the next day and said to the sultan, "Sire, I have not been able to discover anything more than that Prince Ahmed is alive, but as to where he is I cannot tell."

The Sultan of the Indies was obliged to remain satisfied with this answer, which in a small degree relieved his anxiety about the prince.

Prince Ahmed still adhered to his resolution not again to ask permission to leave the fairy Perie Banou, but he frequently talked about his father, and she perceived that he retained his wish to see him. At length, being assured of the sincerity of his affection for herself, she resolved to grant him the permission which he so ardently desired. One day she said to him, "Prince, as I am now fully convinced that I can depend on the fidelity of your love, I grant you leave to visit the sultan your father,

on condition that your absence shall not be long. You can go when you please; but first let me give you some advice how you shall conduct yourself. Do not inform your father of our marriage, neither of my quality, nor the place of our residence. Beg of him to be satisfied with knowing that you are happy, and that the sole end of your visit is to make him easy respecting your fate."

After Prince Ahmed had expressed to Perie Banou his sincere gratitude, the fairy summoned twenty horsemen, well mounted and equipped, to attend him. When all was ready, Prince Ahmed took his leave of the fairy. A charger, which was most richly caparisoned, and as beautiful a creature as any in the sultan's stables, was brought to him, and he set forward on his journey.

As it was no great distance, Prince Ahmed soon arrived at his father's capital. The people received him with shouts and followed him in crowds to the palace. The sultan embraced him with great joy, complaining at the same time, with a fatherly tenderness, of the affliction his long absence had occasioned.

"Sire," replied Prince Ahmed, "I could not bear to resign the Princess Nouronihar to my brother Ali, and I felt that my arrow, though it could not be found, had gone beyond his. The loss of my arrow dwelt continually on my mind, and I resolved to find it. I therefore returned alone to look for it, and I sought all about the plain where Houssain's and Ali's arrows were found, and where I imagined mine must have fallen, but all my labor was in vain. I had gone in the same direction about a league, a distance that the strongest archers could not reach with their arrows, and was about to abandon my search and return home, when I found myself drawn forward against my will. After having gone four leagues, to the end of the plain, where it is bounded by rocks, I perceived an arrow. I ran, took it up, and knew it to be the same which I had shot. Far from blaming your majesty for declaring in favor of my brother Ali, I never doubted but there was a mystery in what

had happened to my advantage. But as to the revealing of this mystery, I beg you will not be offended if I remain silent, and that you will be satisfied to know from my own mouth that I am happy and content with my fate. To tell you this, and to relieve your anxiety, was the motive which brought me hither. I must now return, and the only favor I ask is your leave to come occasionally to pay you my duty, and to inquire after your health."

"Son," answered the Sultan of the Indies, "I wish to penetrate no further into your secrets. I can only tell you that your presence has restored to me the joy I have not felt for a long time. You shall always be welcome when you can come to visit me."

Prince Ahmed stayed but three days at his father's court and on the fourth returned to the fairy Perie Banou, who received him with the greater joy, as she did not expect him so soon. At the end of a month after the prince's return, the fairy, no longer doubting his love for her, proposed herself that he should pay his respects to the sultan. "It is a month," she said, "since you have seen the sultan your father. I think you should not be longer in renewing your visits. Go to him to-morrow, and after that visit him once a month, without speaking to me or waiting for my permission. I readily consent to such an arrangement."

Prince Ahmed went the next morning with the same attendants as before, but much more magnificently mounted, equipped, and dressed, and was received by the sultan with the same joy and satisfaction. For several months he constantly made these visits, and always in a richer and more brilliant equipage.

At last the sultan's counsellors, who judged of Prince Ahmed's power by the splendor of his appearance, sought to make the sultan jealous of his son. They represented that it was but common prudence to discover where the prince had retired, and how he could afford to live so magnificently, since he had no

revenue assigned for his expenses ; that he seemed to come to court only to insult him, by affecting a more splendid display than himself ; and that it was to be feared he might court the people's favor and dethrone him. They represented the danger to be greater, as the prince could not reside far from the capital, for on every visit his attendants were different, their habits new, and their arms clean and bright, as if just come from the maker's hands ; and their horses looked as if they had only been walked out. "These are sufficient proofs," they said, "that Prince Ahmed does not travel far, so that we should think ourselves wanting in our duty did we not make our humble remonstrances, in order that, for your own preservation and the good of your people, your majesty may take such measures as you shall think advisable."

When the courtiers had concluded these insinuations, the sultan said, "I do not believe my son Ahmed would act as you would persuade me ; however, I am obliged to you for your advice, and do not doubt that it proceeds from your loyalty to my person."

The Sultan of the Indies said this that his courtiers might not know the impression their words had made on his mind. He was, however, so much alarmed by them, that he resolved to have Prince Ahmed watched. For this end he sent privately for the sorceress, who was introduced by a secret door into his study. "You told me the truth," said he, "when you assured me my son Ahmed was alive. He now comes to my court every month, but I cannot learn from him where he resides. I believe you are capable of discovering his secret. He is at this time with me, and will depart in the morning, without taking leave of me or any of my court. I require you to watch him so as to find out where he retires, and bring me information."

The sorceress left the sultan, and learning by her art the place where Prince Ahmed had found his arrow, went immediately thither, and concealed herself near the rocks so as not to be seen.



The next morning Prince Ahmed set out by daybreak, without taking leave either of the sultan or any of his court, according to custom. The sorceress saw him coming, and watched him and his attendants till she suddenly lost sight of them in the rocks. The steepness of the rocks formed a strong barrier to men, whether on horseback or on foot, so that the sorceress judged that the prince and his retinue had suddenly retired either into some cavern or some underground place, the abode of genies or fairies. When she thought the prince and his attendants must have far advanced into whatever concealment they inhabited, she came out of the place where she had hidden herself, and explored the spot where she had lost sight of them, but could perceive nothing. The sorceress was obliged to be satisfied with the insufficient discovery she had made, and returned to communicate it to the sultan; but at the same time informed him that she did not despair of obtaining the information he wished.

The sultan was much pleased, and to encourage her presented her with a diamond of great value, telling her it was only a forerunner of the ample recompense she should receive when she had performed the important service which he left to her management. The sorceress, knowing the time when Prince Ahmed would again visit his father, went shortly before that time to the foot of the rock where she had lost sight of him and his attendants, and waited there to execute the project she had formed.

The next morning as Prince Ahmed went out as usual at the iron door, with his attendants, on his journey to the capital, he saw a woman lying with her head on a rock, and complaining as if she was in great pain. He pitied her, turned his horse, and said, "Good woman, I will assist you, and convey you where you shall not only have all possible care taken of you, but where you will find a speedy cure. Rise, and let one of my people take you behind him."

At these words the sorceress made many feigned efforts to rise, pretending that the violence of her illness prevented her. At the same time two of the prince's attendants, alighting, helped her up, and placed her behind one of their companions. They mounted their horses again, and followed the prince, who turned back to the iron gate, which was opened by one of his followers. When he came into the outward court of the fairy's palace, without dismounting himself, he sent to tell her he wanted to speak with her. The fairy came with all imaginable haste, when Prince Ahmed said, "My princess, I desire you would have compassion on this good woman. I recommend her to your care, and am persuaded that you, from inclination, as well as my request, will not abandon her."

The fairy, who had her eyes fixed on the pretended sick woman all the time the prince was speaking, ordered two of her women to take her from the men who supported her, conduct her into an apartment of the palace, and take as much care of her as they would of herself.

Whilst the two women were executing the fairy's commands, she went up to Prince Ahmed, and whispering to him said, "Prince, I commend your compassion, which is worthy of you and your birth; but believe me, this woman is not so sick as she pretends to be. I am much mistaken if she is not sent hither on purpose to occasion you great trouble. But do not be concerned, I will deliver you out of all the snares that shall be laid for you. Go and pursue your journey."

This address of the fairy's did not in the least alarm Prince Ahmed. "My princess," said he, "as I do not remember I ever did, or designed to do, anybody an injury, I cannot believe any one can have a thought of injuring me; but if they have, I shall not forbear doing good whenever I have an opportunity."

So saying, he took leave of the fairy, and set forward again for his father's capital, where he soon arrived, and was received as usual by the sultan, who constrained himself as much as

possible, to disguise the anxiety arising from the suspicions suggested by his favorites.

In the meantime the two women, to whom Perie Banou had given her orders, conveyed the sorceress into an elegant apartment, richly furnished. When they had put her into bed, the quilt of which was embroidered brocade, and the coverlet cloth of gold, one of the women went out, and returned soon with a china cup in her hand, full of a certain liquor, which she presented to the sorceress, while the other helped her to sit up. "Drink this," said the attendant; "it is the water of the fountain of lions, and a sure remedy. You will feel the effect of it in less than an hour."

The two attendants returned in an hour's time, and found the sorceress seated on the sofa; who, when she saw them open the door of the apartment, cried out, "Oh, the admirable potion! it has wrought its cure; and being thus cured as by a miracle, I would not lose time, but continue my journey."

The two attendants, after they had told the sorceress how glad they were that she was cured so soon, walked before her, and conducted her through several apartments, all more superb than that wherein she had lain, into a large hall, the most richly and magnificently furnished of all the palace.

Perie Banou was seated in this hall, on a throne of massy gold, enriched with diamonds, rubies, and pearls of an extraordinary size, and attended on each hand by a great number of beautiful fairies, all richly dressed. At the sight of so much splendor, the sorceress was not only dazzled, but so struck, that after she had prostrated herself before the throne, she could not open her lips to thank the fairy, as she had proposed. However, Perie Banou saved her the trouble, and said, "Good woman, I am glad I had an opportunity to oblige you, and that you are able to pursue your journey. I will not detain you; but perhaps you may not be displeased to see my palace. Follow my women, and they will show it to you."

The old sorceress, who had not power or courage to say a word, prostrated herself a second time, with her head on the carpet that covered the foot of the throne, and then was conducted by the two fairies through the same apartments which were shown to Prince Ahmed at his first arrival. They at last led her to the iron gate at which Prince Ahmed had brought her in ; and after she had taken her leave of them, and thanked them for their trouble, they opened it, and wished her a good journey.

When the sorceress had gone a little way, she turned to observe the door, that she might know it again, but all in vain ; for it was invisible to her and all other women. Except in this circumstance, she was very well satisfied with her success, and posted away to the sultan. The sultan, being informed of her arrival, sent for her to come into his apartment.

The sorceress at once related to the sultan the stratagem by which she excited the compassion of Prince Ahmed, her introduction to the Princess Perie Banou, and all the wonders of her fairy abode. Having finished her narrative, she said, " What does your majesty think of these unheard-of riches of the fairy ? Perhaps you will rejoice at the good fortune of Prince Ahmed your son. For my part, I shudder when I consider the misfortunes which may happen to you, as the fairy, by her attractions and caresses, may inspire your son with the unnatural design of de-throning his father and of seizing the crown of the Indies."

As the sultan was consulting with his councillors when he was told of the sorceress's arrival, he ordered her to follow him into the council chamber. After having informed his councillors of all he had learnt, and of his fears of the influence of the fairy over his son, one of the councillors said, " The author of this mischief is in your majesty's power. You ought to put him under arrest ; I will not say take away his life, but make him a close prisoner."

This advice all the other councillors unanimously applauded.

The sorceress asked of the sultan leave to speak, which being granted, she said, "If you arrest the prince, you must also detain his retinue. But they are all genies. Will they not at once disappear by the power they possess of rendering themselves invisible, and transport themselves instantly to the fairy, and give her an account of the insult offered her husband? And can it be supposed she will let it go unrevenged? Would it not be better to turn the prince's alliance to your advantage by imposing on him some hard task, which, if he performs, will benefit you, and which, if he cannot perform, may give you an honorable pretext for your accusations against him? Request the prince to procure you a tent, which can be carried in a man's hand, and yet be large enough to shelter your whole army."

When the sorceress had finished her speech, the sultan asked his councillors if they had anything better to propose; and finding them all silent, determined to follow her advice.

The next day, when the prince came into his father's presence, the sultan thus addressed him, "My son, I congratulate you on your marriage with a fairy, who I hear is worthy of your love. It is my earnest wish that you would use your influence with your wife to obtain her assistance to do me a great service. You know to what a great expense I am put, every time I engage in war, to provide mules, camels, and other beasts of burden to carry the tents of myself and of my army. Now I am persuaded you could easily procure from the fairy your wife a tent that might be carried in a man's hand, and which would protect my whole army. Pray oblige me in this matter."

Prince Ahmed, hearing this request, was in the greatest trouble what answer to make. At last he replied, "Though I know not how this mystery has been revealed to you, I cannot deny but your information is correct. I have married the fairy you speak of. But I can say nothing as to the influence

I have over her. However, I will not fail, though it be with great reluctance, to ask my wife the favor you desire. If I should not come again to pay you my respects, it will be the sign that I have not been able to succeed in my petition ; but beforehand, I desire you to forgive me, and consider that you yourself have reduced me to this extremity."

"Son," replied the Sultan of the Indies, "your wife would show that her love to you was very slight if, with the power she possesses as a fairy, she should refuse so trifling a request as that I have begged you to make. Go ; only ask her. If she loves you, she will not deny you."

All these reasons of the Sultan of the Indies could not satisfy Prince Ahmed ; and so great was his vexation, that he left the court two days sooner than usual.

When he returned, the fairy, to whom he always before had appeared with a gay countenance, at once observed his melancholy, and asked the cause of the change she perceived in him. After much pressing, Ahmed confessed that the sultan had discovered his abode and his marriage with the fairy, though he could not tell by what means. The fairy reminded him of the old woman on whom he had compassion, and said that she was the spy of the sultan, and had told him all she had seen and heard. "But," she said, "the mere knowledge of my abode by the sultan would not so trouble you. There is something else which is the cause of your grief and vexation."

"Perie Banou," said Prince Ahmed at last, "it is even so. My father doubts my fidelity to him, unless I can provide a tent large enough to shelter him, his court, and army when he goes to war, and small enough for a man to carry in his hand."

"Prince," replied the fairy, smiling, "what the sultan your father requests is a trifle. On occasion I can do him more important service. Therefore, I shall always take real pleasure in performing whatever you can desire."

Perie Banou then sent for her treasurer, to whom, when she came, she said, "Noor-Jehaun" (which was her name), "bring me the largest tent in my treasury."

Noor-Jehaun returned presently with a small case concealed in the palm of her hand, and presented it to her mistress, who gave it to Prince Ahmed to look at.

When Prince Ahmed saw the small case, which the fairy called the largest tent in her treasury, he fancied she had a mind to banter him. On perceiving this, Perie Banou exclaimed, "What, prince! do you think I jest with you? You will see that I am in earnest. Noor-Jehaun," said she to her treasurer, taking the tent out of Prince Ahmed's hands, "go and set it up, that he may judge whether the sultan his father will think it large enough."

The treasurer went out immediately with it from the palace, and carried it to a great distance, and then set it up. The prince found it large enough to shelter two armies as numerous as that of the sultan his father. "You see," said the fairy, "that the tent is larger than your father may have occasion for; but you must also be informed that it becomes larger or smaller, according to the extent of the army it is to cover, without applying any hands to it."

The treasurer took down the tent, reduced it to its first size, brought it and put it into the prince's hands. He took it, and without staying longer than till the next day mounted his horse, and went with the usual attendants to the sultan his father.

The sultan, persuaded that the tent he had asked for was beyond all possibility, was greatly surprised at the prince's speedy return. He took the tent, and after he had admired its smallness he had it set up in the great plain before mentioned, and found it large enough to cover with ease his whole army. Thereupon his amazement was so intense that he could not recover himself.

The sultan expressed great obligation to the prince for so noble a present, desiring him to return his thanks to the fairy ; and to show what a value he set on it, ordered it to be carefully laid up in his treasury. But in his secret bosom he felt greater jealousy than ever of his son, considering that by the fairy's assistance he might effect his dethronement. Therefore, yet more intent on his ruin, he went to consult the sorceress again, who advised him to engage the prince to bring him some of the water of the fountain of lions.

In the evening, when the sultan was surrounded as usual by all his court, and the prince came to pay his respects among the rest, he addressed him in these words : " Son, I have already expressed to you how much I am obliged for the present of the tent you have procured me, which I esteem the most valuable article in my treasury ; but you must do one thing more, which will be no less agreeable to me. I am informed that the fairy your spouse makes use of a certain water called the water of the fountain of lions, which cures all sorts of diseases, even the most dangerous ; and as I am perfectly well persuaded my health is dear to you, I do not doubt but you will ask her for a bottle of that water, and bring it to me as a sure remedy, which I may use when I have occasion. Do me this important service, and complete the duty of a good son towards a tender father."

Prince Ahmed, who had believed that the sultan his father would be satisfied with so remarkable and useful a tent as the one he had brought, and that he would not impose any new task upon him which might hazard the fairy's displeasure, was thunderstruck at this new request. After a long silence he said, "I beg of your majesty to be assured that there is nothing I would not undertake to procure which may contribute to the prolonging of your life, but I wish it might not be by the means of my wife. For this reason I dare not promise to bring the water. All I can do is, to assure you



I will request it of her ; but it will be with as great reluctance as I asked for the tent."

The next morning Prince Ahmed returned to the fairy Perie Banou, and related to her sincerely and faithfully all that had passed at his father's court from the giving of the tent, which he told her he received with the utmost gratitude, to the new request he had charged him to make. He added, "But, my princess, I only tell you this as a plain account of what passed between me and my father. I leave you to your own pleasure, whether you will gratify or reject this new desire. It shall be as you please."

"No, no," replied the fairy, "I will satisfy the sultan, and whatever advice the sorceress may give him (for I see that he hearkens to her counsel) he shall find no fault with you or me. There is much wickedness in this demand, as you will understand by what I am going to tell you. The fountain of lions is situated in the middle of a court of a great castle, the entrance into which is guarded by four fierce lions, two of which sleep while the other two are awake. But let not that frighten you. I will supply you with means to pass by them without danger."

The fairy Perie Banou was at that time at work with her needle ; and as she had by her several balls of thread, she took up one, and presenting it to Prince Ahmed, said, "First take this ball of thread, and I will tell you presently the use of it. In the second place, you must have two horses. One you must ride yourself, and the other you must lead, loaded with a sheep cut into four quarters. In the third place, you must be provided with a bottle, which I will give you, to bring the water in. Set out early to-morrow morning, and when you have passed the iron gate throw before you the ball of thread, which will roll till it reaches the gates of the castle. Follow it, and when it stops, the gates will be open, and you will see the four lions. The two that are awake will, by their roaring, wake

the other two. Be not alarmed, but throw each of them a quarter of the sheep, and then clap spurs to your horse and ride to the fountain. Fill your bottle without alighting, and return with the same speed. The lions will be so busy eating they will let you pass unmolested."

Prince Ahmed set out the next morning at the time appointed by the fairy, and followed her directions punctually. When he arrived at the gates of the castle, he distributed the quarters of the sheep among the four lions, and passing through the midst of them with speed, got to the fountain, filled his bottle, and returned safe. When he had proceeded a little distance from the castle gates he turned about; and perceiving two of the lions coming after him, drew his sword, and prepared himself for defence. But as he went forwards, he saw one of them turn out of the road to pass by him, and it showed by its actions that it did not come to do him any harm, but only to go before him. The other stayed behind to follow. He therefore put his sword into its scabbard. Guarded in this manner he arrived at the capital of the Indies; but the lions never left him till they had conducted him to the gates of the sultan's palace; after which they returned the way they had come, though not without alarming the populace, who fled or hid themselves to avoid them, notwithstanding they walked gently and showed no signs of fierceness.

A number of officers came to attend the prince while he dismounted, and conduct him to the apartment of the sultan, who was at that time conversing with his councillors. He approached the throne, laid the bottle at the sultan's feet, kissed the rich carpet which covered the footstool, and rising, said, "I have brought you, sire, the healthful water which your majesty so much wished for; but at the same time I wish you such health as never to have occasion to make use of it."

After the prince had concluded his compliment, the sultan placed him on his right hand, and said, "Son, I am much

obliged to you for this valuable present ; as also for the great danger you have exposed yourself to on my account ; but I have one thing yet to ask of you, after which I shall expect nothing more from your obedience, nor from your interest with your fairy wife. This request is, to bring me a man not above a foot and a half high, whose beard is thirty feet long, and who carries on his shoulders a bar of iron of five hundredweight, which he uses as a quarter-staff." °

Next day the prince returned to Perie Banou, to whom he related his father's new demand, "which," he said, "I look on to be a thing more difficult than the two first, for I cannot imagine there is or can be such a man in the world. Without doubt he seeks my ruin ; but if there are any means, I beg you will tell me how I may come off with honor this time also."

"Do not alarm yourself, prince," replied the fairy ; "you ran a risk in fetching the water of the fountain of lions for your father, but there is no danger in finding this man. He is my brother Schaibar. Though we both had the same parents, he is of so violent a nature that his resentment kindles at the slightest offence ; yet, on the other hand, he is so liberal as to oblige any one who shows him a kindness. I will send for him, but prepare yourself not to be alarmed at his extraordinary figure."

"What ! my queen," replied Prince Ahmed, "do you say Schaibar is your brother ? Let him be ever so ugly or deformed, I shall love and honor him as your nearest relation."

The fairy ordered a gold chafing-dish to be lighted on the porch of her palace. She took some incense and threw it into the fire, when there arose a thick cloud of smoke.

Some moments after the fairy said to Prince Ahmed, "Prince, there comes my brother, do you see him ?"

The prince immediately perceived Schaibar, who, as he came forwards, looked at the prince with a glance that chilled his soul in his body, and asked Perie Banou, when he first accosted her, who that man was. To which she replied,

"His name is Ahmed. He is a son of the Sultan of the Indies, and my husband, brother. I did not invite you to my wedding, because you were engaged in a distant expedition, from which I heard with pleasure you returned victorious; but on my husband's account I have taken the liberty now to call for you."

At these words, Schaibar, gazing at Prince Ahmed with a favorable eye, which, however, diminished neither his fierceness nor savage look, said, "It is enough for me that he is your husband, to engage me to do for him whatever he wishes."

"The sultan his father," replied Perie Banou, "has a curiosity to see you, and I desire he may be your guide to the sultan's court."

"He needs but lead the way; I will follow him," replied Schaibar.

The next morning, Schaibar set out with Prince Ahmed to visit the sultan. When they arrived at the gates of the capital, the people, as soon as they saw Schaibar, either hid themselves in their shops and houses, and shut their doors, or they took to their heels, and communicated their fear to all they met. They stayed not to look behind them; insomuch that Schaibar and Prince Ahmed, as they went along, found all the streets and squares desolate, till they came to the palace, where the guards, instead of preventing Schaibar from entering, ran away too. Thus the prince and he advanced without any obstacle to the council-hall, where the sultan was seated on his throne surrounded by his councillors.

Schaibar haughtily approached the throne, and without waiting for Prince Ahmed to present him, thus addressed the sultan: "Thou hast sent for me. What dost thou wish?"

The sultan, instead of answering, put his hands before his eyes to exclude so frightful a sight. Schaibar, enraged at this reception, lifted up his bar of iron. "Wilt thou not speak, then?" he exclaimed, and let it fall directly on the sultan's head, and crushed him to the earth.

He did this before Prince Ahmed had the power to interfere. Then he destroyed all the councillors who were the enemies of Prince Ahmed, and only spared the grand vizier at Prince Ahmed's earnest entreaty. Having completed this dreadful execution, Schaibar left the hall of audience, and went into the middle of the court with the bar of iron on his shoulder. "I know there is a certain sorceress who stirred up the sultan to demand my presence here," he cried, looking at the grand vizier, standing beside Prince Ahmed. "Let her be brought before me."

The grand vizier immediately sent for her, when Schaibar, as he crushed her with his bar of iron, said, "Learn the consequence of giving wicked advice."

"Vizier!" exclaimed Schaibar, "this is not sufficient. Prince Ahmed, my brother-in-law, must be instantly acknowledged as Sultan of India."

All those who were present cheerfully assented, and made the air resound with cries of "Long live Sultan Ahmed," and in a short time the whole city echoed with the same shouts. Schaibar next ordered the prince clothed in the robes of the sultan, and had him instantly installed. And after having paid him homage, and taken an oath of fidelity, he went for his sister, Perie Banou, conducted her to the city in great pomp, and caused her to be acknowledged as Sultana of India.

Prince Ahmed gave to Prince Ali and the Princess Nouronihar a very considerable province, with its capital, for their establishment. Afterwards he sent an officer to Houssain to acquaint him with the change, and make him an offer of any province he might choose; but that prince thought himself so happy in his solitude, that he desired the officer to return his brother thanks for the kindness he designed him, assuring him of his submission; but that the only favor he desired was, to be indulged with leave to live retired in the place he had chosen for his retreat.

THE STORY OF ALADDIN; OR, THE WONDERFUL  
LAMP

1

In a large and rich city of China, there once lived a tailor, named Mustapha. He was very poor. He could hardly, by his daily labor, maintain himself and his family, which consisted only of his wife and a son.

His son, who was called Aladdin, was a very careless and lazy fellow. He was disobedient to his father and mother, and would go out early in the morning and stay out all day, playing in the streets and public places with idle children of his own age.

When he was old enough to learn a trade, his father took him into his shop and taught him how to use a needle; but all Mustapha's endeavors to keep his son to work were vain, for no sooner was his back turned than the boy was gone for the day. Mustapha chastised him, but Aladdin clung to the habits he had formed and his father was forced to abandon him to his idleness; and this was such a grief to Mustapha that he fell sick and died in a few months.

Aladdin, who was now no longer restrained by the fear of a father, gave himself entirely over to his idle habits, and was never out of the streets. This course he followed till he was fifteen years old, without giving his mind to any useful pursuit or the least reflection on what would become of him. As he was one day playing, according to custom, in the street, with his evil companions, a stranger passing by stopped to observe him.

This stranger was a sorcerer, known as the African magician. He had but two days before arrived from Africa, his native country.

The African magician, seeing in Aladdin's countenance something which assured him that he was a fit boy for his purpose,

inquired his name and history of some of his companions, and when he had learnt all he desired to know, went up to him, and, taking him aside from the other lads, said, "Child, was not your father called Mustapha the tailor?"

"Yes, sir," answered the boy; "but he has been dead for many years."

At these words the African magician threw his arms about Aladdin's neck and kissed him several times, with tears in his eyes, and said: "I am your uncle. Your worthy father was my own brother. I knew you at first sight, you are so like him."

Then he gave Aladdin a handful of small money, saying, "Go, my son, to your mother, give my love to her, and tell her I will visit her to-morrow, that I may see where my good brother lived so long, and ended his days."

Aladdin ran to his mother, overjoyed at the money his uncle had given him. "Mother," said he, "have I an uncle?"

"No, child," replied his mother, "you have no uncle by your father's side or mine."

"I am just now come," said Aladdin, "from a man who says he is my uncle and my father's brother. He cried and kissed me when I told him my father was dead, and gave me money, sending his love to you, and promising to come and pay you a visit, that he may see the house my father lived and died in."

"Indeed, child," replied the mother, "your father had no brother, nor have you an uncle."

The next day the magician found Aladdin playing in another part of the town, and, embracing him as before, put two pieces of gold into his hand and said to him: "Carry this, child, to your mother. Tell her that I will come and see her to-night, and bid her get us something for supper; but first show me the house where you live."

Aladdin showed the African magician the house and carried the two pieces of gold to his mother, who went out and bought

provisions ; and considering she wanted various utensils, borrowed them of her neighbors. She spent the whole day in preparing the supper ; and at night, when it was ready, said to her son : "Perhaps the stranger knows not how to find our house. Go and bring him, if you meet him."

Aladdin was just ready to go when the magician knocked at the door and came in loaded with all sorts of fruits, which he brought for a dessert. After he had given what he brought into Aladdin's hands, he saluted the boy's mother and began to talk with her. "My good sister," said he, "do not be surprised at your never having seen me all the time you have been married to my brother Mustapha of happy memory. I have been forty years absent from this country, and during that time have travelled into the Indies, Persia, Arabia, and Syria, and afterwards crossed over into Africa, where I took up my abode. At last, as is natural, I was desirous to see my native country again, and to embrace my dear brother ; and finding I had strength enough to undertake so long a journey, I made the necessary preparations, and set out. Nothing ever afflicted me so much as hearing of my brother's death. But God be praised for all things ! It is a comfort for me to find, as it were, my brother in a son, who has almost the same features."

The African magician, perceiving that the widow wept at the remembrance of her husband, changed the conversation, and turning towards her son, asked him : "What business do you follow ? Are you in any trade ?"

At this question the youth hung his head, and was not a little abashed when his mother answered : "Aladdin is a lazy fellow. His father, when alive, strove all he could to teach him, his trade, but could not succeed ; and since his death, notwithstanding all I can say to him, he does nothing but idle away his time in the streets, as you saw him, without considering he is no longer a child ; and if you do not make him ashamed of it, I despair of his ever coming to any good. For



my part I am resolved, one of these days, to turn him out of doors and let him provide for himself."

After these words, Aladdin's mother burst into tears, and the magician said: "This is not well, nephew. You must think of helping yourself and getting your livelihood. There are many sorts of trades. Perhaps you do not like your father's, and would prefer another. I will endeavor to help you. If you have no mind to learn any handicraft, I will take a shop for you, and furnish it with all sorts of fine stuffs and linens. Tell me freely what you think of my proposal. You shall always find me ready to keep my word."

This plan just suited Aladdin, who hated work. He told the magician he had a greater inclination to the business suggested than to any other, and that he should be much obliged to him for his kindness.

"Well, then," said the African magician, "I will take you with me to-morrow, clothe you as handsomely as the best merchants in the city, and afterwards we will open a shop as I mentioned."

The widow, after his promises of kindness to her son, no longer doubted that the magician was her husband's brother. She thanked him for his good intentions; and after having exhorted Aladdin to render himself worthy of his uncle's favor, served up supper, at which they talked of several indifferent matters; and then the magician went away.

He came again the next day and took Aladdin with him to a merchant, who sold all sorts of clothes for different ages and ranks ready made, and a variety of fine stuffs, and bade Aladdin choose those he preferred, which he paid for.

When Aladdin found himself so handsomely equipped, he returned his uncle thanks, who thus addressed him, "As you are soon to be a merchant, it is proper you should frequent these shops and be acquainted with them."

He then showed him the largest and finest mosques, went

with him to the khans where the merchants and travellers lodged, and afterwards to the sultan's palace, and at last brought him to his own khān, where, meeting with some merchants he had become friendly with since his arrival, he gave them a treat, to make them and his pretended nephew acquainted.

This entertainment lasted till night, when Aladdin would have taken leave of his uncle to go home. The magician would not let him go by himself, but conducted him to his mother, who, as soon as she saw him so well dressed, was transported with joy, and bestowed a thousand blessings on the magician.

Early the next morning the magician called again for Aladdin and said he would take him to spend that day in the country, and on the next he would purchase the shop. He then led him out at one of the gates of the city, past some magnificent palaces, to each of which belonged beautiful gardens, into which anybody might enter. At every building he came to he asked Aladdin if he did not think it fine.

By this artifice the cunning magician led Aladdin some way into the country; and as he meant to carry him farther, to execute his design, he pretended to be tired, and took an opportunity to sit down in one of the gardens, on the brink of a fountain of clear water, which discharged itself by the mouth of a bronze lion into a basin. "Come, nephew," said he, "you must be weary as well as I. Let us rest ourselves, and we shall be better able to pursue our walk."

The magician pulled from his girdle a handkerchief in which were cakes and fruit, and while they ate he exhorted his nephew to leave off bad company, and to seek that of wise and prudent men to improve by their conversation; "for," said he, "you will soon be at man's estate, and you cannot too early begin to imitate their example."

When they had eaten as much as they wanted, they got up and pursued their walk beyond the gardens and across the country.

At last they arrived between two mountains of moderate height and equal size, divided by a narrow valley. This was the place where the magician intended to execute the design that had brought him from Africa to China. "We will go no farther now," said he to Aladdin; "I will show you here some extraordinary things, which, when you have seen, you will thank me for; but while I prepare to strike a light, gather up all the loose dry sticks you can see to kindle a fire with."

Aladdin found so many dry sticks that he soon collected a great heap. The magician presently set them on fire; and when they were in a blaze, threw in some incense, pronouncing several magical words which Aladdin did not understand.

He had scarcely done so when the earth opened just before the magician, and exposed a stone with a brass ring fixed in it. Aladdin was so frightened that he would have run away, but the magician caught hold of him and gave him such a box on the ear that he knocked him down. Aladdin got up trembling, and with tears in his eyes said to the magician, "What have I done, uncle, to be treated in this severe manner?"

"I supply the place of your father," answered the magician; "and you ought to make no reply. But, child," added he, softening, "do not be afraid, for I shall not ask anything of you except that you obey me punctually. Only thus can you reap the advantages I intend for you. Know, then, that under this stone there is hidden a treasure, destined to be yours, and which will make you richer than the greatest monarch in the world. No person but yourself is permitted to lift this stone or enter the cave, and you must do exactly what I may command, for it is a matter of great consequence both to you and to me."

Aladdin, amazed at all he saw and heard, forgot what was past, and rising, said: "Well, uncle, what is to be done? Command me, I am ready to obey."

"I am overjoyed, child," said the African magician, embracing him. "Take hold of the ring and lift up that stone."

"Indeed, uncle," replied Aladdin, "I am not strong enough. You must help me."

"You have no occasion for my assistance," answered the magician; "if I help you, we shall be able to do nothing. Take hold of the ring and lift up the stone. You will find it will come easily."

Aladdin did as the magician bade him, raised the stone with ease, and laid it at one side.

When the stone was pulled up, there appeared a staircase about three or four feet in length, leading to a door. "Descend those steps, my son," said the African magician, "and open that door. It will let you into a palace divided into three great halls. In each of the halls you will see four large brass cisterns full of gold and silver; but take care you do not meddle with them. Before you enter the first hall, be sure to tuck up your robe, wrap it about you, and then pass through the second into the third without stopping. Above all things, have a care that you do not touch the walls even with your clothes; for if you do, you will die instantly. At the end of the third hall, you will find a door which opens into a garden planted with fine trees loaded with fruit. Walk directly across the garden to a terrace, where you will see a niche before you, and in that niche a lighted lamp. Take the lamp down and blow out the light. When you have thrown away the wick and poured out the liquid the lamp contains, put it in your waistband and bring it to me. Do not be afraid that the liquid will soil your clothes, for it is not oil, and as soon as it is poured out the lamp will be dry."

After these words the magician drew a ring off his finger and put it on one of Aladdin's, saying, "It is a talisman against all evil so long as you obey me. Go, therefore, boldly, and we shall both be rich all our lives."

Aladdin descended the steps, and, opening the door, found the three halls just as the African magician had described. He went through them with all the precaution the fear of death

could inspire, crossed the garden without stopping, took down the lamp from the niche, threw out the wick and the liquid, and put it in his waistband. But as he came down from the terrace, he stopped in the garden to observe the trees, which were loaded with extraordinary fruit of different colors. Some trees bore fruit entirely white, and some clear and transparent as crystal; some red, some green, blue, and purple, and others yellow; in short, there was fruit of all colors. The white fruit was pearls; the clear and transparent, diamonds; the red, rubies; the green, emeralds; the blue, turquoises; the purple, amethysts; and the yellow, sapphires. Aladdin, ignorant of their value, would have preferred figs, or grapes, or pomegranates; but he resolved to gather some of every sort. Having filled two new purses his uncle had bought for him, he wrapped some up in his robe and crammed his bosom as full as it could hold.

Aladdin, having thus loaded himself with riches of which he knew not the value, returned through the three halls and soon arrived at the mouth of the cave, where the African magician awaited him with the utmost impatience. As soon as Aladdin saw him, he cried out, "Pray, uncle, lend me your hand, to help me out."

"Give me the lamp first," replied the magician; "it will be troublesome to you."

"Indeed, uncle," answered Aladdin, "I cannot now, but I will as soon as I am up."

The African magician was determined that he would have the lamp before he would help him up; and Aladdin, who had encumbered himself so much with his fruit that he could not well get at it, refused to give it to him till he was out of the cave. The African magician, provoked at this obstinate refusal, flew into a passion, threw a little of his incense into the fire, and pronounced two magical words, when the stone which had closed the mouth of the staircase moved into its place, with the earth over it in the same manner as it lay at the arrival of the magician and Aladdin.

This action of the magician plainly revealed to Aladdin that he was no uncle of his, but one who designed him evil. The truth was that he had learnt from his magic books the secret and the value of this wonderful lamp, the owner of which would be made richer than any earthly ruler, and hence his journey to China. His art had also told him that he was not permitted to take it himself, but must receive it as a voluntary gift from the hands of another person. Hence he employed young Aladdin, and hoped by a mixture of kindness and authority to make him obedient to his word and will. When he found that his attempt had failed, he set out to return to Africa, but avoided the town, lest any person who had seen him leave in company with Aladdin should make inquiries after the youth. Aladdin, being suddenly enveloped in darkness, cried, and called out to his uncle to tell him he was ready to give him the lamp; but in vain, since his cries could not be heard. He descended to the bottom of the steps, with a design to get into the palace, but the door, which was opened before by enchantment, was now shut by the same means. He then redoubled his cries and tears, sat down on the steps without any hopes of ever seeing light again, and in expectation of a speedy death. In this great emergency he said, "There is no strength or power but in the great and high God"; and in joining his hands to pray he rubbed the ring which the magician had put on his finger.

Immediately a genie of frightful aspect appeared, and said, "What wouldst thou have? I am ready to obey thee. I serve him who possesses the ring on thy finger, I and the other slaves of that ring."

At another time Aladdin would have been frightened at the sight of so extraordinary a figure, but the danger he was in made him answer without hesitation, "Whoever thou art, deliver me from this place."

He had no sooner spoken these words than he found himself on the very spot where the magician had last left him, and no

sign of cave or opening, nor disturbance of the earth. Returning God thanks to find himself once more in the world, he made the best of his way home. When he got within his mother's door, the joy to see her and his weakness for want of food made him so faint that he fell down and remained for a long time as dead. As soon as he recovered, he related to his mother all that had happened to him, and they were both very vehement in denouncing the cruel magician. Aladdin slept soundly till late the next morning, when the first thing he said to his mother was, that he wanted something to eat, and wished she would give him his breakfast.

"Alas! child," said she, "I have not a bit of bread to give you. You ate up all the provisions I had in the house yesterday; but I have a little cotton which I have spun. I will go and sell it, and buy something for our dinner."

"Mother," replied Aladdin, "keep your cotton for another time, and give me the lamp I brought home with me yesterday. I will go and sell it, and the money I shall get for it will serve both for breakfast and dinner, and perhaps supper too."

Aladdin's mother took the lamp, and said to her son: "Here it is, but it is very dirty. If it was a little cleaner, I believe it would bring something more."

She took some fine sand and water to clean it; but had no sooner begun to rub it than in an instant a hideous genie of gigantic size appeared before her, and said to her in a voice of thunder: "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; I and the other slaves of the lamp."

Aladdin's mother, terrified at the sight of the genie, fainted. Aladdin, who had seen such a phantom in the cavern, snatched the lamp out of his mother's hand and said to the genie boldly, "I am hungry, bring me something to eat."

The genie disappeared immediately, but promptly returned with a large silver tray, on which were twelve covered dishes

of the same metal, containing the most delicious viands. He set down the tray and disappeared. This was done before Aladdin's mother recovered from her swoon.

Aladdin fetched some water and sprinkled it in her face to revive her. Whether that or the smell of the meat effected her cure, it was not long before she came to herself. "Mother," said Aladdin, "be not afraid. Get up and eat. Here is what will put you in heart, and at the same time satisfy my extreme hunger."

His mother was much surprised to see the great tray and twelve dishes, and to smell the savory odor which exhaled from the food. "Child," said she, "to whom are we obliged for this great plenty and liberality? Has the sultan been made acquainted with our poverty and had compassion on us?"

"It is no matter, mother," said Aladdin, "let us sit down and eat, for you have almost as much need of a good breakfast as myself. When we have done I will answer your questions."

Accordingly, both mother and son sat down, and ate with the better relish as the table was so well furnished. But all the time Aladdin's mother could not forbear looking at and admiring the tray and dishes, though she could not judge whether they were silver or some other metal.

The mother and son sat at breakfast till it was noon, and then they thought it would be best to eat dinner; yet, after this they found they should have enough left for supper, and two meals for the next day.

When Aladdin's mother had taken away what was left, she went and sat down by her son on the sofa, saying, "I expect now that you will satisfy my impatience, and tell me exactly what passed between the genie and you while I was in a swoon," which he readily did.

She was as greatly amazed at what her son told her as at the appearance of the genie, and said to him; "But, son, what have we to do with genies? I never heard that any of my



acquaintances had ever seen one. How came that vile genie to address himself to me, and not to you, to whom he had appeared before in the cave?"

"Mother," answered Aladdin, "the genie you saw is not the one who appeared to me. If you remember, he that I first saw called himself the slave of the ring on my finger; and this you saw called himself the slave of the lamp you had in your hand; but I believe you did not hear him, for I think you fainted as soon as he began to speak."

"What!" cried the mother, "was your lamp then the occasion of that cursed genie's addressing himself rather to me than to you? Ah! my son, take it out of my sight, and put it where you please. I had rather you would sell it than run the hazard of being frightened to death again by touching it; and if you would take my advice, you would part also with the ring, and not have anything to do with genies, who, as our prophet has told us, are only devils."

"With your leave, mother," replied Aladdin, "I shall now take care how I sell a lamp which may be so serviceable both to you and me. That false and wicked magician would not have undertaken so long a journey to secure this wonderful lamp if he had not known its value exceeded that of gold and silver. And since we have honestly come by it, let us make a profitable use of it, though without any great show to excite the envy and jealousy of our neighbors. However, since the genies frighten you so much, I will take it out of your sight, and put it where I may find it when I want it. The ring I cannot resolve to part with, for without that you had never seen me again; and though I am alive now, perhaps, if it was gone, I might not be so some moments hence. Therefore, I hope you will give me leave to keep it, and to wear it always on my finger."

Aladdin's mother replied that he might do what he pleased; but for her part, she would have nothing to do with genies, and ordered him never to say anything more about them.

By the next night they had eaten all the provisions the genie had brought ; and the following day Aladdin put one of the silver dishes under his vest, and went out early to sell it. He addressed himself to a Jew pedler whom he met in the streets, took him aside, and pulling out the plate, asked him if he would buy it. The cunning Jew took the dish, examined it, and as soon as he found that it was good silver, asked Aladdin at how much he valued it. Aladdin, who had never been used to such traffic, told him he would trust to his judgment and honor. The Jew was somewhat confounded at this plain dealing ; and doubting whether Aladdin understood the material or the full value of what he offered to sell, took a piece of gold out of his purse and gave it to him, though it was but the sixtieth part of the worth of the plate. Aladdin received the money very eagerly and retired with so much haste that the Jew, not content with his great profit, was vexed he had not penetrated into Aladdin's ignorance. He was going to run after him, to endeavor to get some change out of the piece of gold ; but Aladdin ran so fast, and had got so far, that it was impossible for the Jew to overtake him.

Before Aladdin went home, he called at a baker's, bought some cakes of bread, changed his money, and on his return gave the rest to his mother, who went and purchased provisions enough to last them some time. After this manner they lived, till Aladdin had sold the twelve dishes one by one, as necessity pressed, to the Jew, who paid each time the same money as for the first, because he durst not offer less, in fear of losing so good a bargain. When he had sold the last dish, he still had the tray, which weighed ten times as much as the dishes, and he would have carried it to his old purchaser, but it was too large and cumbersome. Therefore he was obliged to bring him home to his mother's, where, after the Jew had estimated the weight of the tray, he laid down ten pieces of gold, with which Aladdin was very well satisfied.

When all the money was spent, Aladdin had recourse again

to the lamp. He took it in his hand and looked for the part where his mother had rubbed it with the sand and water. There he rubbed it also, when the genie immediately appeared and said : "What wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands ; I, and the other slaves of the lamp."

"I am hungry," said Aladdin, "bring me something to eat."

The genie disappeared, and presently returned with a tray, containing the same number of covered dishes as before, set them down, and vanished.

As soon as Aladdin found that their provisions were again gone, he took one of the dishes, and went to look for his Jew pedler ; but passing by a goldsmith's shop, the goldsmith perceiving him, called to him and said : "My lad, I imagine that you have something to sell to the Jew, whom I often see you visit ; but perhaps you do not know that he is a great rogue. I will give you the full worth of what you have to sell, or I will direct you to other merchants who will not cheat you."

This offer induced Aladdin to pull his plate from under his vest and show it to the goldsmith, who at first sight saw that it was made of the finest silver, and asked him if he had sold such as that to the Jew. Aladdin told him that he had sold the Jew twelve such, for a piece of gold each.

"What a villain !" cried the goldsmith. "But," added he, "my son, what is past cannot be recalled. By showing you the value of this plate, which is of the finest silver we use in our shops, I will let you see how much the Jew has cheated you."

The goldsmith took a pair of scales, weighed the dish, and assured Aladdin that his plate would fetch by weight sixty pieces of gold, which he offered to pay immediately.

Aladdin thanked him for his fair dealing, and never after went to any other person.

Though Aladdin and his mother had a boundless treasure in their lamp, and might have had whatever they wished for, yet

they lived with the same frugality as before, and it may easily be supposed that the money for which Aladdin had sold the dishes and tray was sufficient to maintain them some time.

During this interval, Aladdin frequented the shops of the principal merchants, where they sold cloth of gold and silver, linens, silk stuffs, and jewellery, and oftentimes joining in their conversation, acquired a knowledge of the world and a desire to improve himself. By his acquaintance among the jewellers he came to know that the fruits which he had gathered when he took the lamp were, instead of colored glass, stones of immense value ; but he had the prudence not to mention this to any one, not even to his mother.

One day as Aladdin was walking about the town, he heard an order proclaimed, commanding the people to shut up their shops and houses, and keep within doors, while the Princess Badroul-boudour, the sultan's daughter, went to the bath and returned.

This proclamation inspired Aladdin with eager desire to see the princess's face, and he determined to gratify this desire by placing himself behind the door of the bath, so that he could not fail to see her face as she went in.

Aladdin had not long concealed himself before the princess came. She was attended by a great crowd of ladies and slaves, who walked on each side and behind her. When she came within three or four paces of the door of the bath, she took off her veil, and gave Aladdin a chance for a full view of her features.

The princess was a noted beauty. Her eyes were large, lively, and sparkling ; her smile bewitching ; her nose faultless ; her mouth small ; her lips vermilion. It is not therefore surprising that Aladdin, who had never before seen such a blaze of charms, was dazzled and enchanted.

After the princess had passed by, and entered the bath, Aladdin quitted his hiding-place and went home. His mother perceived him to be more thoughtful and melancholy than usual,

and asked what had happened to make him so, or if he was ill. He then told his mother all his adventure, and concluded by declaring, "I love the princess more than I can express, and am resolved that I will ask her in marriage of the sultan."

Aladdin's mother listened with surprise to what her son told her; but when he talked of asking the princess in marriage, she laughed aloud. "Alas! child," said she, "what are you thinking of? You must be mad to talk thus."

"I assure you, mother," replied Aladdin, "that I am not mad, but in my right senses. I foresaw that you would reproach me with folly and extravagance; but I must tell you once more, that I am resolved to demand the princess of the sultan in marriage; nor do I despair of success. I have the slaves of the lamp and of the ring to help me, and you know how powerful their aid is. And I have another secret to tell you: those pieces of glass, which I got from the trees in the garden of the underground palace are jewels of inestimable value, and fit for the greatest monarchs. All the precious stones the jewellers have in Bagdad are not to be compared to mine for size or beauty; and I am sure that the offer of them will secure the favor of the sultan. You have a large porcelain dish fit to hold them. Fetch it, and let us see how they will look, when we have arranged them according to their different colors."

Aladdin's mother brought the china dish, and he took the jewels and placed them in order, according to his fancy. But the brightness and lustre they emitted, and the variety of the colors, so dazzled the eyes both of mother and son that they were astonished beyond measure. Aladdin's mother, emboldened by the sight of these rich jewels, promised to carry them the next morning to the sultan. Aladdin rose before daybreak and awakened his mother, urging her to get admittance to the sultan's palace, if possible, before the grand vizier and the great officers of state went in to take their seats in the divan, where the sultan always attended in person.

Aladdin's mother took the china dish in which they had put the jewels the day before, wrapped it in two fine napkins, and set forward for the sultan's palace. When she came to the gates, the grand vizier and most distinguished lords of the court were just gone in; but notwithstanding the crowd of people was great, she got into the divan, a spacious hall, the entrance to which was very magnificent. She placed herself just before the sultan, who sat in council with the grand vizier, and the great lords, on his right and left hand. Several cases were called, according to their order, pleaded and adjudged, until the time the divan generally broke up, when the sultan, rising, returned to his apartment, attended by the grand vizier. The other viziers and ministers of state then retired, as also did all those whose business had called them thither.

Aladdin's mother, seeing all the people depart, concluded that the sultan would not appear again that day, and resolved to go home; and on her arrival said, with much simplicity: "Son, I have seen the sultan, and am very well persuaded he has seen me too, for I placed myself just before him; but he was so much taken up with those who attended on all sides of him that I pitied him, and wondered at his patience. At last I believe he was heartily tired, for he rose suddenly, and would not hear a great many who were ready prepared to speak to him, but went away, at which I was well pleased, for indeed I began to lose all patience, and was extremely fatigued with staying so long. But there is no harm done. I will go again to-morrow. Perhaps the sultan may not be so busy."

The next morning she repaired to the sultan's palace with the present, as early as the day before; and she went six times afterwards on the days appointed, placing herself always directly before the sultan, but with as little success as the first morning.

On the sixth day, however, after the divan was broken up, when the sultan returned to his own apartment, he said to his grand vizier: "I have for some time observed a certain woman,

who attends constantly every day that I give audience, with something wrapped up in a napkin. She always stands from the beginning to the breaking up of the audience, and places herself just before me. If this woman comes to our next divan, do not fail to call her, that I may hear what she has to say."

On the next audience day, when Aladdin's mother went to the divan, and placed herself in front of the sultan as usual, the grand vizier immediately called an officer, and pointing to her, bade him bring her before the sultan. The old woman at once followed the officer, and when she reached the sultan, bowed her head down to the carpet which covered the platform of the throne, and remained in that posture till he bade her rise, which she had no sooner done than he said to her: "Good woman, I have observed you standing many days, from the beginning to the end of the divan. What business brings you here?"

After these words, Aladdin's mother prostrated herself a second time; and when she arose, said, "Monarch of monarchs, I beg you to pardon the boldness of my petition, and to assure me of your pardon and forgiveness."

"Well," replied the sultan: "I will forgive you, be it what it may, and no hurt shall come to you. Speak boldly."

When Aladdin's mother had taken all these precautions, for fear of the sultan's anger, she told him faithfully the errand on which her son had sent her.

The sultan hearkened to this discourse without showing the least anger; but before he gave her any answer, asked her what she had brought tied up in the napkin. She took the china dish which she had set down at the foot of the throne, untied it, and presented it to the sultan.

The sultan's amazement and surprise were inexpressible when he saw so many large, beautiful, and valuable jewels collected in the dish. He remained for some time lost in admiration. At last, when he had recovered himself, he received the present

from the hand of Aladdin's mother's, saying, "How rich, how beautiful!"

After he had admired and handled all the jewels one after another, he turned to his grand vizier, and showing him the dish, said, "Behold, admire, wonder! and confess that your eyes never saw jewels so rich and beautiful before."

The vizier was charmed. "Well," continued the sultan, "what sayest thou to such a present? Is it not worthy of the princess my daughter? And ought I not to bestow her on one who values her at so great a price?"

"I cannot but own," replied the grand vizier, "that the present is worthy of the princess; but I beg of your majesty to grant me three months before you come to a final resolution. I hope before that time, my son, whom you have regarded with your favor, will be able to make a nobler present than this Aladdin, who is an entire stranger to your majesty."

The sultan granted his request, and he said to the old woman, "Good woman, go home, and tell your son that I agree to the proposal you have made me; but I cannot let him marry the princess my daughter for three months. At the expiration of that time come again."

Aladdin's mother returned home much more gratified than she had expected, and told her son the condescending answer she had received from the sultan's own mouth; and that she was to come to the divan again in three months.

Aladdin thought himself the most happy of all men at hearing this news, and thanked his mother for the pains she had taken in the affair, the success of which was of so great importance to his peace, that he counted every day, week, and even hour as it passed. When two of the three months were gone, his mother one evening having no oil in the house, went out to buy some, and found there was a general rejoicing. The houses were decorated with flowers, silks, and carpeting, and the people were all striving to show their joy. The streets were crowded



with officers in costumes of ceremony, mounted on horses richly caparisoned, each attended by a great many footmen. Aladdin's mother asked the oil merchant what was the meaning of all this public festivity. "Whence came you, good woman," said he, "that you don't know the grand vizier's son is to marry the Princess Badroul-boudour, the sultan's daughter, to-night? She will presently return from the bath; and these officers whom you see are to assist at the cavalcade to the palace, where the ceremony is to be solemnized."

Aladdin's mother, on hearing this news, ran home very quickly. "My son," cried she, "you are undone! the sultan's fine promises will come to naught. This night the grand vizier's son is to marry the Princess Badroul-boudour."

At this account, Aladdin was thunderstruck, and he bethought himself of the lamp, and of the genie who had promised to obey him; and without indulging in idle words against the sultan, the vizier, or his son, he determined, if possible, to prevent the marriage.

When Aladdin had got into his chamber, he took the lamp, and rubbed it. Immediately the genie appeared, and said to him: "What wouldst thou have? I am ready to obey thee as thy slave, I and the other slaves of the lamp."

"Hear me," said Aladdin; "thou hast hitherto done everything I ordered, but now I am about to impose on thee a harder task. The sultan's daughter, who was promised me as my bride, is this night to marry the son of the grand vizier. Bring them both hither to me as soon after the ceremony as they are alone."

"Master," replied the genie, "I obey you."

Aladdin supped with his mother as was their habit, and then went to his own apartment, to await the return of the genie.

In the meantime the festivities in honor of the princess's marriage were conducted in the sultan's palace with great magnificence. The ceremonies were at last brought to a conclusion, and the princess and the son of the vizier retired to the

apartment prepared for them. No sooner had they entered it, and dismissed their attendants, than the genie, the faithful slave of the lamp, to the great amazement and alarm of the bride and bridegroom, took them up and by an agency invisible to them transported them in an instant into Aladdin's room, where he set them down. "Remove the bridegroom," said Aladdin to the genie, "and keep him a prisoner till to-morrow at dawn, and then return with him here."

On Aladdin being left alone with the princess he endeavored to calm her fears, and explained to her the treachery practised on him by the sultan her father. He then went outside the door and laid himself down and there stayed till morning. At break of day, the genie appeared bringing back the bridegroom, and by Aladdin's command transported the bride and bridegroom into the palace of the sultan.

At the instant that the genie had set them down in their own apartment, the sultan came to offer his good wishes to his daughter.

Having been admitted, he kissed the princess on the forehead, but was extremely surprised to see her look so melancholy. She only cast at him a sorrowful look, expressive of great affliction. He suspected there was something extraordinary in this silence, and thereupon went immediately to the sultaness's apartment, told her in what a state he found the princess, and how she had received him.

"Sire," said the sultaness, "I will go to see her."

The princess greeted her mother with sighs and tears, and signs of deep dejection. Her mother urged her to tell her thoughts, and at last, she gave the sultaness a precise description of all that happened to her during the night; on which the sultaness enjoined the necessity of silence and discretion, as no one would give credence to so strange a tale. The grand vizier's son, elated with the honor of being the sultan's son-in-law, kept silence on his part, and the events of the

night were not allowed to cast the least gloom on the festivities of the following day, in continued celebration of the royal marriage.

When night came, the bride and bridegroom were again attended to their apartment with the same ceremonies as on the preceding evening. Aladdin, knowing that this would be so, had already given his commands to the genie of the lamp ; and no sooner were they alone than they were removed in the same mysterious manner as on the preceding evening ; and having passed the night in the same unpleasant way, they were in the morning conveyed to the palace of the sultan. Scarcely had they been replaced in their apartment when the sultan came to make his compliments to his daughter. The princess could no longer conceal from him the unhappy treatment she had suffered, and told him all that had happened, as she had already related it to her mother. The sultan, on hearing these strange tidings, consulted with the grand vizier ; and finding from him that his son had been subjected to even worse treatment by an invisible agency, he determined to declare the marriage cancelled, and to order all the festivities, which were yet to last for several days, ended.

This sudden change in the mind of the sultan gave rise to various reports. Nobody but Aladdin knew the secret, and he kept it with the most perfect silence ; and neither the sultan nor the grand vizier, who had forgotten Aladdin and his request, had the least thought that he had any hand in the strange adventures that befell the bride and bridegroom.

On the very day that the three months contained in the sultan's promise expired, the mother of Aladdin again went to the palace and stood in the same place in the divan. The sultan knew her and directed his vizier to have her brought before him.

After having prostrated herself, she made answer, in reply to the sultan, "Sire, I come at the end of three months to ask of you the fulfilment of the promise you made to my son."

The sultan little thought the request of Aladdin's mother was made to him in earnest, or that he would hear any more of the matter. He therefore took counsel with his vizier, who suggested that the sultan should attach such conditions to the marriage that no one could possibly fulfil them. In accordance with this suggestion of the vizier, the sultan replied to the mother of Aladdin: "Good woman, it is true sultans ought to abide by their word, and I am ready to keep mine by making your son happy in marriage with the princess my daughter. But as I cannot let her marry without some further proof of your son's ability to support her in royal state, tell him I will fulfil my promise as soon as he shall send me forty trays of massy gold, full of the same sort of jewels you have already made me a present of, and carried by the like number of black slaves, who shall be led by as many young and handsome white slaves, all dressed magnificently. On these conditions I am ready to bestow the princess my daughter upon him. Therefore, good woman, go and tell him so, and I will wait till you bring me his answer."

Aladdin's mother prostrated herself a second time before the sultan's throne and retired. On her way home she laughed within herself at her son's foolish imagination. "Where," said she, "can he get so many large gold trays and such precious stones to fill them? It is altogether out of his power, and I believe he will not be much pleased with my visit this time."

When she came home, full of these thoughts, she told Aladdin all the circumstances of her interview with the sultan, and the conditions on which he consented to the marriage. "The sultan expects your answer immediately," said she; and then added, laughing, "I believe he may wait long enough!"

"Not so long, mother, as you think," replied Aladdin. "This demand is a mere trifle, and will prove no bar to my marriage with the princess. I will prepare at once to satisfy his request."

Aladdin retired to his own apartment and summoned the

genie of the lamp, and required him to immediately prepare and present the gift, before the sultan closed his morning audience, according to the terms in which it had been prescribed. The genie professed his obedience to the owner of the lamp and disappeared. Within a very short time a train of forty black slaves, led by the same number of white slaves, appeared opposite the house in which Aladdin lived. Each black slave carried on his head a basin of massy gold, full of pearls, diamonds, rubies, and emeralds. Aladdin then addressed his mother: "Madam, pray lose no time. Before the sultan and the divan rise, I would have you return to the palace with this present as the dowry demanded for the princess, that he may judge by my diligence and exactness of the ardent and sincere desire I have to procure myself the honor of this alliance."

As soon as this magnificent procession, with Aladdin's mother at its head, had begun to march from Aladdin's house, the whole city was filled with the crowds of people desirous to see so grand a sight. The graceful bearing and elegant form of each slave, their grave walk at an equal distance from each other, the lustre of their jewelled girdles, and the brilliancy of the precious stones in their turbans excited the greatest admiration. As they had to pass through several streets to the palace, the whole length of the way was lined with files of spectators. Nothing, indeed, was ever seen so beautiful and brilliant in the sultan's palace, and the richest robes of the officers of his court were not to be compared to the costly dresses of these slaves.

As the sultan, who had been informed of their approach, had given orders for them to be admitted, they met with no obstacle, but went into the divan in regular order, one part turning to the right and the other to the left. After they were all entered, and had formed a semicircle before the sultan's throne, the black slaves laid the golden trays on the carpet, prostrated themselves, touching the carpet with their foreheads, and the

white slaves did the same. When they rose, the black slaves uncovered the trays, and then all stood with their arms crossed over their-breasts.

In the meantime Aladdin's mother advanced to the foot of the throne, and having prostrated herself, said to the sultan, "Sire, my son knows this present is much below the notice of Princess Badroul-boudour; but hopes, nevertheless, that your majesty will accept it, and make it agreeable to the princess, and with the greater confidence since he has endeavored to conform to the conditions you were pleased to impose."

The sultan, overpowered at the sight of such more than royal splendor, replied without hesitation to the words of Aladdin's mother, "Go and tell your son that I wait with open arms to embrace him; and the more haste he makes to come and receive the princess my daughter from my hands, the greater pleasure he will do me."

As soon as Aladdin's mother had retired, the sultan put an end to the audience; and rising from his throne, ordered that the princess's attendants should come and carry the trays into their mistress's apartment, whither he went himself to examine them with her at his leisure. The fourscore slaves were conducted into the palace; and the sultan, telling the princess of their magnificent apparel, ordered them to be brought before her apartment, that she might see through the lattices he had not exaggerated in his account of them.

In the meantime Aladdin's mother reached home and showed by her demeanor and countenance the good news she brought her son. "My son," said she, "you may rejoice you are arrived at the height of your desires. The sultan has declared that you shall marry the Princess Badroul-boudour. He waits for you with impatience."

Aladdin, enraptured with this news, made his mother very little reply, but retired to his chamber. There he rubbed his lamp, and the obedient genie appeared. "Genie," said Alad-

din, "convey me at once to a bath, and supply me with the richest and most magnificent robe ever worn by a monarch."

No sooner were the words out of his mouth than the genie rendered Aladdin, as well as himself, invisible, and transported him into a bath of the finest marble, where he was washed with various scented waters, and when he returned into the hall he found, instead of his own poor raiment, a robe, the magnificence of which astonished him. The genie helped him to dress, and when he had done, transported him back to his own chamber, where he asked him if he had any other commands.

"Yes," answered Aladdin, "bring me a charger that surpasses in beauty and goodness the best in the sultan's stables, with a saddle, bridle, and other caparisons to correspond with his value. Furnish also twenty slaves, as richly clothed as those who carried the present to the sultan, to walk by my side and follow me, and twenty more to go before me in two ranks. Besides these, bring my mother six women slaves to attend her, as richly dressed at least as any of the Princess Badroul-boudour's, each carrying a complete dress fit for any sultaness. I want also ten thousand pieces of gold in each of ten purses. Go and make haste."

As soon as Aladdin had given these orders, the genie disappeared, but presently returned with the horse, the forty slaves, ten of whom carried each a purse containing ten thousand pieces of gold, and six women slaves, each bearing on her head a different dress for Aladdin's mother, wrapped up in a piece of silver tissue, and gave them all to Aladdin.

He presented the six women slaves to his mother, telling her they were hers, and that the dresses they had brought were for her use. Of the ten purses Aladdin took four, which he gave to his mother, telling her those were to supply her with necessities; the other six he left in the hands of the slaves who brought them, with an order to throw the gold by handfuls among the people as they went to the sultan's palace. The six

slaves who carried the purses he ordered to march before him, three on the right hand and three on the left.

When Aladdin had thus prepared himself for his first interview with the sultan, he dismissed the genie, and immediately mounting his charger began his march, and though he never was on horseback before, appeared with a grace the most experienced horseman might envy. The innumerable concourse of people through whom he passed made the air echo with their acclamations, especially every time the six slaves who carried the purses threw handfuls of gold among the populace.

On Aladdin's arrival at the palace, the sultan was surprised to find him more richly and magnificently robed than he had ever been himself, and was impressed with his good looks and dignity of manner, which were so different from what he expected in the son of one so humble as Aladdin's mother. He embraced him with demonstrations of joy, and when Aladdin would have fallen at his feet, held him by the hand and made him sit near his throne. He shortly after led him, amidst the sounds of trumpets and all kinds of music, to a magnificent entertainment, at which the sultan and Aladdin ate by themselves, and the great lords of the court, according to their rank and dignity, sat at different tables. After the feast the sultan sent for the chief *cadi*,<sup>o</sup> and commanded him to draw up a contract of marriage between the Princess Badroul-boudour and Aladdin. When the contract had been drawn, the sultan asked Aladdin if he would stay in the palace and complete the ceremonies of the marriage that day.

"Sire," said Aladdin, "though great is my impatience to enter on the honor granted me by your majesty, yet I beg you to permit me first to build a palace worthy to receive the princess your daughter. I pray you to grant me sufficient ground near your palace, and I will have it completed with the utmost expedition."

The sultan granted this request, and again embraced him,



after which Aladdin took his leave with as much politeness as if he had always lived at court.

Aladdin returned home in the manner he had come, amidst the rejoicings of the people, who wished him all happiness and prosperity. As soon as he dismounted, he retired to his own chamber, took the lamp, and summoned the genie as usual. "Genie," said Aladdin, "build me a palace fit to receive the Princess Badroul-boudour. Let its materials be made of nothing less than porphyry, jasper, agate, and the finest marble. Let its walls be massive gold and silver bricks laid alternately. Let each front contain six windows, and let the lattices of these (except one, which I want left unfinished) be enriched with diamonds, rubies, and emeralds, so that they shall exceed anything of the kind ever seen in the world. Let there be an inner and outer court in front of the palace and a spacious garden; but above all things, provide a safe treasure-house, and fill it with gold and silver. Let there be also kitchens and storehouses, stables full of the finest horses and hunting equipage, officers, attendants, and slaves to form a retinue for the princess and myself. Go and execute my wishes."

When Aladdin gave these commands to the genie, the sun was set. The next morning at daybreak the genie presented himself, and having obtained Aladdin's consent, transported him in a moment to the palace he had made. The genie led him through all the apartments, where he found officers and slaves, habited according to their rank and the services to which they were appointed. The genie then showed him the treasury, which was opened by a treasurer, where Aladdin saw large vases of different sizes, piled up to the top with money, ranged all round the chamber. The genie thence led him to the stables, where were some of the finest horses in the world, and grooms busy in caring for them. Thence they went to the storehouses, which were filled with all things necessary both for food and ornament.

When Aladdin had examined every portion of the palace, and particularly the hall with the four-and-twenty windows, and found it to far exceed his fondest expectations, he said, "Genie, there is one thing wanting, a fine carpet for the princess to walk on from the sultan's palace to mine. Lay one down immediately."

The genie disappeared, and Aladdin saw what he desired executed in an instant. The genie then returned and carried him to his own home.

When the sultan's porters came to open the gates, they were amazed to find what had been an unoccupied garden filled up with a magnificent palace, and a splendid carpet extending to it all the way from the sultan's palace. They told the strange tidings to the grand vizier, and he informed the sultan, who exclaimed: "It must be Aladdin's palace, which I gave him leave to build for my daughter. He has wished to surprise us, and let us see what wonders can be done in only one night."

Aladdin, on being conveyed by the genie to his own home, requested his mother to go to the Princess Badroul-boudour and tell her that the palace would be ready for her reception in the evening. She went, attended by her women slaves, in the same order as on the preceding day. Shortly after her arrival at the princess's apartment, the sultan himself came in and was surprised to find her, whom he knew as a suppliant at his divan in such humble guise, to be now more richly and sumptuously attired than his own daughter. This gave him a higher opinion of Aladdin, who took such care of his mother and made her share his wealth and honors. A little while after her departure, Aladdin, mounting his horse and accompanied by his retinue of attendants, left his old home forever, and went to the palace in the same pomp as on the day before. Nor did he forget to take with him the wonderful lamp, to which he owed all his good fortune, nor to wear the ring which was given him as a talisman.

The sultan entertained Aladdin with the utmost magnificence. At night, on the conclusion of the marriage ceremonies, the princess took leave of the sultan her father. Bands of music led the procession. Four hundred of the sultan's young pages carried torches on each side, which, together with the illuminations of the sultan's and Aladdin's palaces, made all the vicinity as light as day. The princess, conveyed in a superb litter and attended by her women slaves, proceeded on the carpet which was spread from the sultan's palace to that of Aladdin. On her arrival Aladdin was ready to receive her at the entrance and led her into a large hall, illuminated with an infinite number of wax candles, where a noble feast was served. The dishes were of massy gold and contained the most delicate viands. The vases, basins, and goblets were gold, also, and of exquisite workmanship, and all the other ornaments of the hall were equal to this display. The princess, dazzled to see so much riches collected in one place, said to Aladdin, "I thought, prince, that nothing in the world was so beautiful as the sultan my father's palace, but the sight of this hall alone is sufficient to show I was deceived."

When the supper was ended, there entered a company of female dancers, who performed according to the custom of the country, singing at the same time verses in praise of the bride and bridegroom. About midnight Aladdin and the bride retired.

The next morning the attendants of Aladdin presented themselves to dress him, and brought him another costume, as rich and magnificent as that worn the day before. He then ordered one of the horses to be got ready, mounted him, and went in the midst of a large troop of slaves to the sultan's palace, to entreat him to take a repast in the princess's palace. The sultan consented with pleasure and, preceded by the principal officers of his palace and followed by all the great lords of his court, accompanied Aladdin.

The nearer the sultan approached Aladdin's palace the more he was struck with its beauty; but when he entered it, came

into the hall, and saw the windows enriched with diamonds, rubies, and emeralds, he was completely surprised and said to his son-in-law : "This palace is one of the wonders of the world ; for where in all the world besides shall we find walls built of gold and silver, and diamonds, rubies, and emeralds composing the windows? Yet what most surprises me is, that a hall of this magnificence should be left with one of its windows incomplete."

"Sire," answered Aladdin, "the omission was by design, since I wished that you should have the glory of finishing this hall."

"I take your intention kindly," said the sultan, "and will give orders about it immediately."

At the close of the magnificent entertainment provided by Aladdin, the sultan was informed that the jewellers and goldsmiths attended, upon which he returned to the hall and showed them the window which was unfinished. "I sent for you," said he, "to fit up this window in as great perfection as the rest. Examine them well, and make all the despatch you can."

The jewellers and goldsmiths examined the three-and-twenty windows with great attention, and after they had consulted together to know what each could furnish, they returned and presented themselves before the sultan. The principal jeweller, undertaking to speak for the rest, said, "Sire, we are willing to exert our utmost care and industry to obey you ; but among us all we cannot furnish jewels enough for so great a work."

"I have more than are necessary," said the sultan ; "come to my palace, and you shall choose what may answer your purpose."

When the sultan returned to his palace, he ordered his jewels to be brought out, and the jewellers took a great quantity, particularly those Aladdin had presented to him, which they soon used, without making any great advance in their work. They came again several times for more, and in a month's time had not finished half their work. In short, they used all the

jewels the sultan had, and borrowed of the vizier, but yet the window was not half done.

Aladdin, who knew that all the sultan's endeavors to make this window like the rest were in vain, sent for the jewellers and goldsmiths, and not only commanded them to desist from their work, but ordered them to undo what they had begun, and to carry all the jewels back to the sultan and to the vizier. They undid in a few hours what they had been six weeks about and retired, leaving Aladdin alone in the hall. He took the lamp, rubbed it, and presently the genie appeared. "Genie," said Aladdin, "I ordered thee to leave one of the four-and-twenty windows of this hall imperfect, and thou hast executed my commands. Now I would have thee make it like the rest."

The genie immediately disappeared. Aladdin went out of the hall, and returning soon after found the window, as he wished it to be, like the others.

In the meantime the jewellers and goldsmiths repaired to the palace, and were introduced into the sultan's presence, where the chief jeweller presented the precious stones which he had brought back. The sultan asked them if Aladdin had given them any reason for so doing, and they answering that he had not, he ordered a horse to be brought, which he mounted, and rode to his son-in-law's palace, with some few attendants on foot, to inquire why he had ordered the completion of the window to be stopped. Aladdin met him at the gate, and without giving any reply to his inquiries conducted him to the grand reception hall, where the sultan, to his great surprise, found that the window which was left imperfect was now exactly like the others. He fancied at first that he was mistaken, and examined the two windows on each side, and afterwards all the four-and-twenty; but when he was convinced that the window which several workmen had been so long about was finished in so short a time, he embraced Aladdin and kissed him. "My son," said he, "what a man you are to do such surprising things

always in the twinkling of an eye ! There is not your fellow in the world. The more I know you, the more I admire you."

Aladdin did not confine himself in his palace, but went with much state, sometimes to one mosque, and sometimes to another, to prayers, or to visit the grand vizier, or the principal lords of the court. Every time he went out, he caused two slaves, who walked by the side of his horse, to throw handfuls of money among the people as he passed through the streets and squares. This generosity gained him the love and blessings of the people. Thus Aladdin, while he paid all respect to the sultan, won by his affable behavior and liberality the affections of the people.

Aladdin had conducted himself in this manner several years, when the African magician, who had never doubted but that he had destroyed him, determined to inform himself with certainty whether he perished, as he supposed, in the underground cave or not. After he had resorted to a long course of magic ceremonies to ascertain Aladdin's fate, what was his surprise to find that Aladdin, instead of dying in the cave, had made his escape, and was living in royal splendor by the aid of the wonderful lamp !

On the very next day the magician set out and travelled with the utmost haste to the capital of China, where, on his arrival, he took up his lodging in a khan.

He then quickly learnt about the wealth, charities, happiness, and splendid palace of Prince Aladdin. As soon as he saw the gold and silver walls and bejewelled windows of the palace, he knew that none but the genies, the slaves of the lamp, could have performed such wonders ; and envious at Aladdin's high estate, he returned to the khan, with the purpose to find out where the lamp was — whether Aladdin carried it about with him, or where he left it. His magic art soon informed him, to his great joy, that the lamp was in the palace. "Well," said he, rubbing his hands in glee, "I shall have the lamp, and I shall make Aladdin return to his original poverty."

The next day the magician was told by the chief superintendent of the khan where he lodged, that Aladdin had gone on a hunting trip, that was to last for eight days, of which only three had expired. The magician wanted to know no more. He resolved at once on his plans. He went to a coppersmith and asked for a dozen copper lamps. The master of the shop told him he had not so many then, but if he would have patience till the next day, he would have them ready. The magician agreed to wait, and desired him to take care that they should be handsome and well polished.

The next day the magician called for the twelve lamps, paid the man his full price, put them into a basket hanging on his arm, and went directly to Aladdin's palace. As he approached, he began crying, "Who will change old lamps for new ones?"

As he went along a crowd of children collected, who hooted at him and thought he was a madman or a fool, as did all who chanced to be passing by, to offer to change new lamps for old ones.

The African magician regarded not their scoffs, hootings, or all they could say to him, but still continued crying, "Who will change old lamps for new ones?"

He repeated this so often, walking backwards and forwards in front of the palace, that the princess, who was then in the hall of the four-and-twenty windows, hearing a man shout something, and seeing a great mob crowding about him, sent one of her women slaves to learn what he had to sell.

The slave returned laughing so heartily that the princess rebuked her. "Madam," answered the slave, "who can forbear laughing to see an old man with a basket on his arm, full of fine new lamps, asking to change them for old ones? The children and mob crowd about him so that he can hardly stir, and they make all the noise they can in derision of him."

Another female slave, hearing this, said: "Now you speak of lamps, I know not whether the princess may have observed it,

but there is an old one on a shelf of the Prince Aladdin's robing-room, and whoever owns it will not be sorry to find a new one in its stead. If the princess chooses, she may have the pleasure of trying if this old man is so silly as to give a new lamp for an old one, without taking anything for the exchange."

The princess, who knew not the value of this lamp and the interest that Aladdin had to keep it safe, entered into the pleasantries and commanded a slave to take it and make the exchange. The slave obeyed, went out of the hall, and no sooner got to the palace gates than he saw the African magician, called to him, and showing him the old lamp, said, "Give me a new lamp for this."

The magician never doubted but this was the lamp he wanted. There could be no other such in the palace, where every utensil was gold or silver. He snatched it eagerly out of the slave's hand, and thrusting it as far as he could into his breast, held out his basket, and bade the slave choose which lamp he liked best. The slave picked out one, and carried it to the princess; and the change was no sooner made than the place rung with the shouts of the children, deriding the magician's folly.

The African magician stayed no longer near the palace, nor cried any more, "New lamps for old ones," but made the best of his way to his khan. He had succeeded in his purpose, and by his silence he got rid of the children and the mob.

As soon as he was out of sight of the two palaces, he hastened down the least-frequented streets; and having no more occasion for his lamps or basket, set all down in a spot where nobody saw him. Then going down another street or two, he walked till he came to one of the city gates, and pursuing his way through the suburbs, which were very extensive, at length reached a lonely spot, where he stopped till the darkness of the night, as the most suitable time for the design he had in contemplation. When it became quite dark, he pulled the lamp out of his breast, and rubbed it.

At that summons the genie appeared and said: "What



wouldst thou have? I am ready to obey thee as thy slave, and the slave of all those who have that lamp in their hands; both I and the other slaves of the lamp."

"I command thee," replied the magician, "to transport me immediately, and the palace which thou and the other slaves of the lamp have built in this city, with all the people in it, to Africa."

The genie made no reply, but with the assistance of the other genies, the slaves of the lamp, immediately transported him and the palace entire to the spot whither he had been desired to convey them.

Early the next morning, when the sultan, according to custom, went to contemplate and admire Aladdin's palace, his amazement was unbounded to find that it was nowhere in sight. He could not comprehend how so large a palace, which he had seen plainly every day for some years, should vanish so soon and not leave the least remains behind. In his perplexity he ordered the grand vizier to be sent for with haste.

The grand vizier, who, in secret, bore no good will to Aladdin, intimated his suspicion that the palace was built by magic, and that Aladdin had made his hunting excursion an excuse for the removal of his palace with the same suddenness with which it had been erected. He induced the sultan to send a detachment of his guards to seize Aladdin as a prisoner of state. When his son-in-law was brought before him, he would not hear a word from him, but ordered him to be put to death. The decree caused so much discontent among the people, whose affection Aladdin had secured by his largesses and charities, that the sultan, fearful of an insurrection, was obliged to grant him his life. As soon as Aladdin found himself at liberty, he addressed the sultan, and said, "Sire, I pray you to let me know the crime by which I have lost thy favor."

"Your crime!" answered the sultan, "wretched man! do you not know it? Follow me, and I will show you."

The sultan then took Aladdin into the apartment whence it was his habit to look at and admire his palace, and said, "You ought to know where your palace stood ; look, consider, and tell me what has become of it."

Aladdin looked, and being utterly amazed at the loss of his palace, was speechless. At last recovering himself, he said: "It is true, I do not see the palace. It is vanished ; but I had no concern in its removal. I beg you to give me forty days, and if in that time I cannot restore it, I will offer my head to be disposed of at your pleasure."

"I give you the time you ask," responded the sultan, "but at the end of the forty days forget not to present yourself before me."

Aladdin went out of the sultan's palace in a condition of exceeding humiliation. The lords who had courted him in the days of his splendor, now declined to have any words with him. For three days he wandered about the city, exciting the wonder and compassion of the multitude by asking everybody he met if they had seen his palace, or could tell him anything of it. On the third day he wandered into the country, and as he was approaching a river, he fell down the bank and rubbed the ring which the magician had given him. Immediately the same genie appeared whom he had seen in the cave where the magician had left him. "What wouldst thou have?" said the genie. "I am ready to obey thee as thy slave, and the slave of all those who have that ring on their finger, both I and the other slaves of the ring."

Aladdin, agreeably surprised at an offer of help so little expected, replied, "Genie, show me where the palace I caused to be built now stands, and transport it back where it first stood."

"Your command," answered the genie, "is not wholly in my power ; I am only the slave of the ring, and not of the lamp."

"I command thee, then," replied Aladdin, "by the power of the ring, to transport me to the spot where my palace stands, in whatsoever part of the world it may be."

These words were no sooner out of his mouth than the genie transported him into Africa, to the midst of a large plain, where his palace stood at no great distance from a city, and placing him under the window of the princess's apartment left him.

Now it so happened that shortly after Aladdin had been transported by the slave of the ring to the neighborhood of his palace, that one of the attendants of the Princess Badroul-boudour looking through the window perceived him and instantly told her mistress. The princess, who could not believe the joyful tidings, hastened to the window, and seeing Aladdin, immediately opened it. The noise of opening the window made Aladdin turn his head that way, and perceiving the princess, he saluted her with an air that expressed his joy. "I have sent to have the private door unlocked for you," said she. "Enter, and come up."

The private door which was just under the princess's apartment was soon opened, and Aladdin was conducted up into the chamber. It is impossible to express the joy of both at seeing each other after so cruel a separation. They embraced and shed tears of joy. Then they sat down, and Aladdin said, "I beg of you, princess, to tell me what is become of an old lamp which stood on a shelf in my robing-chamber."

"Alas!" answered the princess, "I was afraid our misfortunes might be owing to that lamp; and what grieves me most is, that I have been the cause of them. I was foolish enough to change the old lamp for a new one, and the next morning I found myself in this unknown country, which I am told is Africa."

"Princess," said Aladdin, interrupting her, "you have explained all by telling me we are in Africa. I desire you only to inform me if you know where the old lamp now is."

"The African magician carries it carefully wrapped up in his bosom," said the princess; "and this I can assure you, because he pulled it out before me and showed it to me in triumph."

"Princess," said Aladdin, "I think I have found the means to deliver you and to regain possession of the lamp on which all

my prosperity depends. To execute this design, it is necessary for me to go to the town. I shall return by noon, and will then tell you what must be done by you to insure success. In the meantime, I shall disguise myself, and I beg that the private door may be opened at the first knock."

When Aladdin was out of the palace, he looked round him on all sides, and perceiving a peasant going into the country, hastened after him ; and when he had overtaken him, made a proposal to him to change clothes, which the man agreed to. When they had made the exchange, the countryman went about his business, and Aladdin entered the city. After traversing several streets, he came to that part of the town where the merchants and artisans had their particular streets according to their trades. He went into that of the druggists ; and entering one of the largest and best furnished shops, asked the druggist if he had a certain powder which he named.

The druggist, judging Aladdin by his habit to be very poor, told him he had it, but that it was expensive, on which Aladdin pulled out his purse, and showing him some gold asked for half a dram of the powder, which the druggist weighed and gave him, telling him the price was a piece of gold. Aladdin put the money into his hand and hastened to the palace, which he entered at once by the private door. When he came into the princess's apartment, he said to her : "Princess, you must take your part in the scheme which I propose for our deliverance. You must overcome your dislike of the magician and assume a most friendly manner towards him, and ask him to oblige you by partaking of a feast in your apartments. Before he leaves, ask him to exchange cups with you, which he, gratified at the honor you do him, will gladly do, when you must give him the cup containing this powder. On drinking it he will instantly fall dead, and we will obtain the lamp, whose slaves will do all our bidding and restore us and the palace to the capital of China."

The princess obeyed to the utmost her husband's instructions. She assumed a look of pleasure on the next visit of the magician and asked him to a feast. He most willingly accepted the invitation, and at the close of the evening, during which the princess had tried all she could to please him, she asked him to exchange cups with her. Then she had the drugged cup brought to her, and gave it to the magician. He drank its contents out of compliment to the princess to the very last drop, when he fell back lifeless on the sofa.

The princess, expecting the success of her scheme, had so placed her women from the great hall to the foot of the staircase that the word was no sooner given that the African magician was fallen backwards than the door was opened, and Aladdin admitted to the hall. The princess rose from her seat and ran overjoyed to embrace him; but he stopped her and said, "Princess, retire to your apartment, and let me be left alone while I endeavor to transport you back to China as speedily as you were brought thence."

When the princess, her women, and slaves were gone out of the hall, Aladdin shut the door, and going directly to the dead body of the magician opened his vest, and took out the lamp which was carefully wrapped up. He rubbed it, and the genie immediately appeared. "Genie," said Aladdin, "I command thee to transport this palace instantly to the place whence it was brought hither."

The genie bowed his head in token of obedience and disappeared. Immediately the palace was transported into China, and its removal was only felt by two little shocks, the one when it was lifted up, the other when it was set down, and both in a very short interval of time.

On the morning after the restoration of Aladdin's palace the sultan was looking out of his window and mourning over the fate of his daughter, when he thought he saw that the vacancy created by the disappearance of the palace was filled up. On

looking more attentively, he was convinced beyond the power of doubt that he saw his son-in-law's palace. Joy and gladness succeeded to sorrow and grief. He at once ordered a horse to be saddled, which he mounted that instant, thinking he could not make haste enough to the place.

Aladdin rose that morning by daybreak, put on one of the most magnificent habits his wardrobe afforded, and went up into the hall of twenty-four windows. Thence he perceived the sultan approaching, and received him at the foot of the great staircase and helped him to dismount.

He led the sultan into the princess's apartment. The happy father embraced her with tears of joy; and the princess, on her side, afforded similar proofs of her extreme pleasure. After a short interval devoted to explanations of all that had happened, the sultan restored Aladdin to his favor and expressed his regret for the apparent harshness with which he had treated him. "My son," said he, "be not displeased at my proceedings against you. They arose from my paternal love, and therefore you ought to forgive them."

"Sire," replied Aladdin, "I have not the least reason to complain of your conduct, since you did nothing but what your duty required. This wicked magician, the basest of men, was the sole cause of my misfortune."

The African magician, who was thus twice foiled in his endeavor to ruin Aladdin, had a younger brother, who was as skilful a magician as himself, and exceeded him in wickedness and hatred of mankind. By mutual agreement they communicated with each other once a year, however widely separate might be their place of residence from each other. The younger brother not having received as usual his annual message, prepared to ascertain what the trouble was. By his magic art he found that his brother was no longer living, but had been poisoned; and that his body was in the capital of the kingdom of China; also that the person who had poisoned him

was of humble birth, though married to a princess, a sultan's daughter.

As soon as the magician had informed himself of his brother's fate, he resolved immediately to revenge his death and at once departed for China, where, after crossing plains, rivers, mountains, and deserts, he arrived, having endured many fatigues. When he came to the capital of China, he took a lodging at a khan. His magic art promptly revealed to him that Aladdin was the person who had been the cause of the death of his brother. He had not been long in the city before he noticed that every one was talking of a woman called Fatima, who was retired from the world, and who wrought many miracles. As he fancied that this woman might be useful to him in the project he had conceived, he made minute inquiries, and requested to be informed more particularly who that holy woman was, and as to the sort of miracles she performed.

"What!" said the person whom he addressed, "have you never seen her? She is the admiration of the whole town for her fasting and her exemplary life. Except Mondays and Fridays she never stirs out of her little cell, but on those days she comes into the town and does an infinite deal of good; for there is not a person who is diseased whom she does not put her hand on and cure."

Having ascertained the place where the hermitage of this holy woman was, the magician went at night and killed the good woman. In the morning he dyed his face the same hue as hers, and arraying himself in her garb, taking her veil, the large necklace she wore round her waist, and her staff went straight to the palace of Aladdin.

No sooner did the people see the holy woman, as they imagined him to be, than they gathered about him in a great crowd. Some begged his blessing, others kissed his hand, and others, more reserved, only the hem of his garment; while others, suffering from disease, stooped for him to lay his hands on

them, which he did, muttering some words in form of prayer; and, in short, he pretended so well that everybody took him for the holy woman. He came at last to the square before Aladdin's palace. The crowd was so great and so noisy that the princess, who was in the hall of four-and-twenty windows, heard it and asked what was the matter. One of her women told her a vast number of people had collected about the holy woman to be cured of diseases by the laying on of her hands.

The princess, who had long heard of Fatima, but had never seen her, was very desirous to have some conversation with her. The chief officer perceiving this, told the princess it was an easy matter to bring the holy woman into the palace, if she desired and commanded it; and the princess expressing her wishes, he immediately sent four slaves for the pretended Fatima.

As soon as the crowd saw the attendants from the palace, it made way; and the magician, perceiving that they were coming for him, advanced to meet them, overjoyed to find his plot was succeeding so well. "Holy woman," said one of the slaves, "the princess wants to see you and has sent us for you."

"The princess does me great honor," replied the false Fatima; "I am ready to obey her command," and he followed the slaves to the palace.

When the pretended Fatima had bowed, the princess said: "My good mother, I have one thing to request which you must not refuse. It is to stay with me, that you may edify me with your way of living, and that I may learn from your good example."

"Princess," said the false Fatima, "I beg of you not to ask what I cannot consent to without neglecting my prayers and devotions."

"That shall be no hindrance to you," answered the princess. "I have a great many apartments unoccupied; you shall choose which you like best, and have as much liberty to perform your devotions as if you were in your own cell."



The magician, who really desired nothing more than to introduce himself into the palace, where it would be a much easier matter for him to work his designs, did not long excuse himself from accepting the obliging offer which the princess made him. "Princess," said he, "whatever resolution a poor wretched woman as I am may have made to renounce the pomp and grandeur of this world, I dare not presume to oppose the will and commands of so pious and charitable a princess."

On this the princess, rising, said, "Come with me; I will show you what vacant apartments I have, that you may make choice of the one you like best."

The magician followed the princess, and of all the apartments she showed him, made choice of that which was the worst, saying it was too good for him, and he only accepted it to please her.

Afterwards the princess would have brought him back into the great hall to make him dine with her; but he, considering that he should then be obliged to show his face, which he had always taken care to conceal with Fatima's veil, and fearing that the princess would find out that he was not Fatima, begged of her earnestly to excuse him, telling her that he never ate anything but bread and dried fruits, and desired to eat that slight repast in his own apartment. The princess granted his request, saying: "You may be as free here, good mother, as if you were in your own cell. I will order you a dinner, but remember I want to talk with you as soon as you have finished your repast."

After the princess had dined, and the false Fatima had been sent for by one of the attendants, he again waited on her. "My good mother," said the princess, "I am overjoyed to see so holy a woman as yourself, who will confer a blessing on this palace. But now I am speaking of the palace, pray how do you like it? And before I show it all to you, tell me first what you think of this hall."

The false Fatima surveyed the hall from one end to the other.

When he had examined it well, he said to the princess : " So far as such a solitary being as I, who am unacquainted with what the world calls beautiful, can judge, this hall is truly admirable. There wants but one thing."

" What is that, good mother ?" demanded the princess. " Tell me, I conjure you. For my part, I always believed and have heard say it wanted nothing ; but if it does, it shall be supplied."

" Princess," said the false Fatima, with great deceit, " forgive me the liberty I have taken ; but my opinion is, that if a roc's egg were hung up in the middle of the dome, this hall would have no equal in the four quarters of the world, and your palace would be the wonder of the universe."

" My good mother," said the princess, " what is a roc,<sup>o</sup> and where may one get an egg ?"

" Princess," replied the pretended Fatima, " it is a bird of prodigious size, which inhabits the summit of Mount Caucasus. The architect who built your palace can get you one of its eggs."

After the princess had thanked the false Fatima for what she believed her good advice, she conversed with her on other matters ; but could not forget the roc's egg, which she resolved to request of Aladdin when next he should visit her apartments. He returned in the course of the evening, and shortly after he entered, the princess thus addressed him, " I always believed that our palace was the most superb, magnificent, and complete in the world ; but I will tell you now what it wants, and that is a roc's egg hung up in the midst of the dome."

" Princess," replied Aladdin, " it is enough that you think it wants such an ornament ; you shall see by the diligence I use in obtaining it that there is nothing which I would not do for your sake."

Aladdin left the Princess Badroul-boudour that moment, and went up into the hall of four-and-twenty windows, where, pulling out of his bosom the lamp, which after the danger he had been exposed to he always carried about him, he rubbed

it, and the genie immediately appeared. "Genie," said Aladdin, "I command thee, in the name of this lamp, bring a roc's egg to be hung up in the middle of the dome of the hall of the palace."

Aladdin had no sooner pronounced these words than the hall shook as if ready to fall, and the genie said in a loud and terrible voice: "Is it not enough that I and the other slaves of the lamp have done everything for you; and yet you, by an unheard-of ingratitude, command me to bring my master and hang him up in the midst of this dome? This attempt deserves that you, the princess, and the palace should be immediately reduced to ashes; but you are spared because this request does not come from yourself. Its true author is the brother of the African magician. He is now in your palace, disguised in the habit of the holy woman Fatima whom he has murdered. At his suggestion your wife makes this wicked demand. His design is to kill you. Therefore take care of yourself."

After these words the genie disappeared.

Aladdin resolved at once what to do. He returned to the princess's apartment, and without mentioning a word of what had happened sat down and complained of a great pain which had suddenly seized his head. On hearing this, the princess told him how she had invited the holy Fatima to stay with her, and that she was now in the palace, and could no doubt cure him. At Aladdin's request the princess ordered Fatima to be summoned at once.

When the pretended Fatima entered, Aladdin said: "Come hither, good mother. I am glad to see you here at so fortunate a time. I am tormented with a violent pain in my head, and request your assistance, and hope you will not refuse me that cure which you impart to afflicted persons."

So saying, he arose, but held down his head. The counterfeit Fatima advanced towards him with his hand all the time

on a dagger concealed in his girdle under his gown. Aladdin observed this, and snatched the weapon from the magician's hand and pierced him to the heart with his own dagger.

"My dear prince, what have you done?" cried the princess, in surprise. "You have killed the holy woman!"

"No, my princess," answered Aladdin, with emotion, "I have not killed Fatima, but a villain, who would have assassinated me if I had not prevented him. This wicked man," added he, uncovering his face, "is the brother of the magician who attempted our ruin. He has strangled the true Fatima and disguised himself in her clothes with intent to murder me."

Aladdin then informed her how the genie had told him these facts, and how narrowly she and the palace had escaped destruction through the treacherous suggestion which had led to her request.

Thus was Aladdin delivered from the persecution of the two brothers who were magicians. Within a few years afterwards the sultan died in a good old age, and as he left no sons, the Princess Badroul-boudour succeeded him, and she and Aladdin reigned together many years.

## THE ADVENTURES OF THE CALIPH HAROUN ALRASCHID

The Caliph Haroun Alraschid was accustomed to visit the city of Bagdad in disguise, that he might himself see into the condition of the people, and hear their reports of his court and government. On one occasion he and his grand vizier Giafar clothed themselves as foreign merchants and went their way through the different parts of the city. As they entered on a bridge which connected the two parts of the city of Bagdad, divided by the river Euphrates, they met an old blind man who asked alms. The caliph put a piece of gold into his hand.

At once the blind man caught hold of the caliph's hand and stopped him, saying, "Sir, pray pardon me ; I desire you would either give me a box on the ear or take your money back, for I cannot receive it but on that condition without breaking a solemn oath which I have sworn to God ; and if you knew the reason, you would agree with me that the punishment is very slight."

The caliph, unwilling to be detained any longer, yielded to the request of the blind man and gave him a very slight blow. Then the blind man let the caliph go, and thanked and blessed him.

Later, the caliph, on his way to his palace, observed in a street, which he had not passed through for a long time, an edifice newly built, which seemed to be the palace of some great lord of the court. He asked the grand vizier if he knew to whom it belonged. The vizier answered he did not, but would inquire ; and thereupon asked a neighbor, who told him that the house belonged to one Cogia Hassan, who formerly had worked at rope-making, and that he must have acquired great wealth, as he defrayed honorably and splendidly the expenses he had been at in building.

The grand vizier rejoined the caliph, and gave him a full account of what he had heard. "I must see this fortunate rope-maker," said the caliph, "and also the blind beggar we met on the bridge. Therefore go and tell them to come to my palace."

The vizier obeyed and the next day presented the beggar and the rope-maker to the caliph.

They both prostrated themselves before the throne, and when they rose, the caliph asked the blind man his name, who answered it was Baba Abdalla.

"Baba Abdalla," said the caliph, "I ordered you to come hither to know from yourself why you made the unwise oath you told me of. Tell me freely, for I will know the truth."

Baba Abdalla cast himself a second time at the foot of the caliph's throne, with his face to the ground, and when he rose

said: "Commander of the Faithful, I most humbly ask your pardon for requiring you to box my ear. As to the extravagance of my action, I own that it must seem strange to mankind; but in the eye of God it is a slight penance for an enormous crime of which I have been guilty, and for which, if all the people in the world were each to give me a box on the ear, it would not be a sufficient punishment."

## THE STORY OF BABA ABDALLA

Commander of the Faithful, continued Baba Abdalla, I was born at Bagdad. My father and mother died while I was yet a youth, and I inherited from them an ample estate. Although so young, I neglected no opportunity to increase my fortune by my industry. I soon became rich enough to purchase fourscore camels, which I let out to merchants, who hired them at a considerable profit to me, to carry their merchandise from one country to another.

One day as I was returning with my unloaded camels from Bussorah, whither I had carried some bales that were to be embarked for the Indies, I met a dervish, who was walking to Bussorah. I asked him whence he came, and where he was going. He put the same questions to me; and when we had satisfied each other's curiosity, we produced our provisions and ate together.

During our repast, the dervish told me of a spot not far from where we sat, in which such immense riches were collected that if all my fourscore camels were loaded with the gold and jewels that might be taken from it, they would not be missed.

I was overjoyed at this report.

"You say," continued the dervish, "that you have fourscore camels. I am ready to conduct you to the place where the treasure lies, and we will load them with as much jewels and

gold as they can carry, on condition that when they are so loaded, you will let me have one half, and you be contented with the other half; after which we will separate, and take our camels where we may think fit. You see there is nothing but what is strictly equitable in this division; for if you give me forty camels, you will procure by my means wherewithal to purchase thousands."

I agreed, though with some reluctance, to his proposal, and at once collected all my camels, and set out with the dervish. After we had travelled some time, we came to a pass, which was so narrow that two camels could not go abreast. The mountains which bounded this valley were so high and steep that there was no fear of our being seen by anybody.

When we came into the valley between these mountains, the dervish bade me stop the camels. He proceeded to gather some sticks and to light a fire. He then cast some incense into the fire, pronouncing certain words which I did not understand, when presently a thick cloud of smoke arose. This soon dispersed and the rock forming the side of the valley opened and exposed to view a magnificent palace in the hollow of the mountain.

So eager was I for the treasures which displayed themselves to my view, that, like an eagle seizing its prey, I fell on the first heap of golden coin that was near me. My sacks were large, and I would have filled them all, but I was obliged to proportion my burden to the strength of my camels. The dervish paid more attention to the jewels than the gold, and I soon followed his example. We filled our sacks and loaded our camels, and the dervish used the same words to shut the treasury that he had used to open it. After the doors had closed the rock seemed as solid and entire as it was before. I observed, however, that the dervish, before he left the cave, took a small vessel and put it into his breast, first showing me that it contained only a sort of ointment.

We now divided our camels. I put myself at the head of the forty which I had reserved for myself, and the dervish placed himself at the head of those which I had given him. We came out of the valley by the way we had entered and travelled together till we arrived at the great road where we were to part: the dervish to go to Bussorah, and I to Bagdad. To thank him for his great kindness, I made use of the most expressive terms, testifying my gratitude for the preference he had given me before all other men in letting me have a share of such riches. We embraced each other and, taking our leave, pursued our different routes.

I had not gone far, following my camels, which paced quietly on in the track I had put them into, before the demon of ingratitude and envy took possession of my heart, and I deplored the loss of my other forty, but much more the riches wherewith they were loaded. "The dervish," said I to myself, "has no occasion for all this wealth, since he is master of the treasure, and may have as much as he pleases."

So I stopped my camels, ran after the dervish, and called to him as loud as I could and made a sign to stop, which he accordingly did.

When I came up to him, I said: "Brother, I had no sooner parted from you but a thought came into my head which neither of us had reflected on before. You are a recluse dervish, used to live in quiet, free from all the cares of the world, and intent only on serving God. You know not, perhaps, what trouble you have taken on yourself to care for so many camels. It is my advice that you keep but thirty. You will find them awkward creatures to manage. Take my word; I have had experience."

"I believe you are right," replied the dervish; "choose which ten you please."

I set ten apart, and after I had driven them off, I put them in the road to follow my others. I could not have imagined that the



dervish would be so easily persuaded to part with his camels. As a result my greediness increased and made me think that it would be no hard matter to get ten more: wherefore, instead of thanking him, I said to him: "Brother, I cannot leave you without desiring you to consider how difficult a thing it is to govern even thirty loaded camels, especially for you who are not used to such work. You will find it much better to return me as many more as you have done already."

The dervish gave me, without any hesitation, ten more camels; so that he had but twenty left, and I was master of sixty, and might boast of greater riches than any sovereign prince. You would have thought I should now have been content, but the more we have, the more we want; and I became, from my success, more greedy and desired the other twenty camels.

I redoubled my efforts and urged the dervish to grant me ten of the twenty, which he did with a good grace; and as to the other ten he had left, I embraced him, kissed his feet, caressed and entreated him, so that he gave me those also. "Make a good use of them, brother," said the dervish, "and remember that God can take away riches as well as give them if we do not assist the poor."

I was not yet content, though I had my forty camels again, and knew they were loaded with gold and jewels. A thought came into my head, that the little box of ointment which the dervish showed me contained some treasure of great value, and I determined to obtain it. I had just embraced him and bade him adieu, when I again returned and said: "That little box of ointment seems such a trifle, it is not worth your carrying away. I entreat you to make me a present of it. What occasion has a dervish, who has renounced the vanities of the world, for perfumes or scented ointments?"

The dervish pulled it out of his bosom, and handing it to me said: "Here, take it, brother, and be content. If I can do

more for you, you need but to ask me — I should be ready to satisfy you."

When I had the box in my hand, I opened it, and looking at the ointment said, "Since you are so good, I am sure you will not refuse to tell me the use of this ointment."

"The use is very surprising and wonderful," replied the dervish. "If you apply a little of it on the lid of the left eye, you will see all the treasures contained in the bosom of the earth; but if you apply it to the right eyelid, it will make you blind."

"Take the box," said I to the dervish, "and apply some to my left eyelid; you understand how to do it better than I."

The dervish had no sooner done so, than I saw immense treasures and such vast riches that it is impossible for me to give an account of them; but as I was obliged to keep my right eye shut with my hand, I desired the dervish to apply some of the pomatum to that eye.

"I am ready to do it," said the dervish; "but you must remember what I told you, that if any of it is put on your right eye, you will immediately be blind. Such is the effect of the ointment."

Far from being persuaded of the truth of what the dervish said, I imagined, on the contrary, that there was some new mystery, which he meant to hide from me. "Brother," replied I, smiling, "I see plainly you wish to inislead me. It is not natural that this ointment should have two such contrary effects."

"The matter is as I tell you," replied the dervish. "You ought to believe me."

The dervish made all the resistance possible; but seeing that I would not be refused, he took a little of the ointment, and applied it to my right eyelid. But, alas! I ceased at once to distinguish anything with either eye, and became blind as you see me now.

"Ah, dervish!" I exclaimed in agony, "what you forewarned

me of has proved but too true. I am now sensible what a misfortune I have brought on myself by my fatal curiosity and greedy desire of riches ; but you, dear brother," cried I, addressing myself to the dervish, "who are so charitable and good, among the many wonderful secrets you are acquainted with, have you not one to restore to me my sight?"

"Miserable man!" answered the dervish, "you might have avoided this misfortune, but you have only what you deserved. The blindness of your mind was the cause of the loss of your eyes. I have no power to restore to you your sight. Pray to God, therefore. It is He alone that can restore it to you. He gave you riches, of which you were unworthy ; and on that account He takes them from you and will by my hands give them to a man not so ungrateful as yourself."

The dervish said no more, but left me overwhelmed with confusion and grief. He then collected my camels and drove them away to Bussorah.

I cried out loudly as he was departing and entreated him not to leave me in that miserable condition. I begged him to conduct me at least to the first caravansery ; but he was deaf to my prayers and entreaties. Thus deprived of sight and of all I had in the world, I should have died with affliction and hunger, if the next day a caravan returning from Bussorah had not received me charitably, and brought me back to Bagdad.

After this manner was I reduced, without remedy, from a condition of great wealth to a state of poverty. I had no other way to subsist except by asking charity, which I have done till now. But to punish my offence against God, I enjoined on myself, by way of penance, a box on the ear from every charitable person who should pity my condition and give me alms.

This, Commander of the Faithful, is the motive which caused me to make so strange a request to you. I ask your pardon once more, and submit to receive the punishment I deserve.

"Baba Abdalla," the caliph said, "your sin has been great ;

and yet, God be praised, your self-inflicted penance proves your sorrow. But that you may forego your asking of alms, I present you henceforth four silver derhems<sup>o</sup> a day, which my grand vizier shall give you each morning with the penance you have imposed on yourself."

At these words, Baba Abdalla prostrated himself before the caliph's throne, returned him thanks, and wished him all happiness and prosperity.

The caliph then turned to Cogia Hassan, and demanded of him a narrative of his good fortune.

## THE HISTORY OF COGIA HASSAN ALHABBAL

Commander of the Faithful, I owe the good fortune I now enjoy to two dear friends, whose names are Saad and Saadi. Saadi is very rich. He ever maintained the opinion that wealth was essential to happiness, as without it no one could be independent. He declared further his belief that poverty is in most cases owing to a want of sufficient money to commence with. Saad disputed the truth of these sentiments. He declared that a poor man may become rich by other means as well as money, and that some have become rich by mere chance.

Saadi replied: "Well, we will not dispute any more, but test our different theories by an experiment. I will give a sufficient sum of money to some honest but poor artisan, and see if he does not obtain with it wealth and ease. If I fail, then you shall try if you can succeed better by the means you may employ."

Some few days after this dispute, Saad and Saadi passed by my house as I was engaged in my trade of rope-making. They expressed their surprise that, with all my industry, I could not contrive to extend my trade and gradually to save money. I told them that, work as hard as I would, I could with difficulty

keep my wife and five children with rice and pulse. After some further conversation, Saadi pulled a purse out of his bosom, and putting it into my hands, said: "Here, take this purse. It contains two hundred pieces of gold. God bless you and give you grace to make the good use of them I desire; and, believe me, my friend Saad and I shall both have great pleasure if they contribute towards making you more prosperous than you now are."

When I had got the purse my joy was so great that my speech failed me, and I could only thank my benefactor by laying hold of the hem of his garment and kissing it; but he drew it from me hastily, and he and his friend pursued their walk.

As soon as they were gone, I returned to my work, and my first thought was, what I should do with my purse to keep it safe. I had in my poor house neither box nor cupboard to lock it up, nor any other place where I could be sure it would not be discovered if I concealed it.

In this perplexity I laid aside ten pieces of gold for present necessities, and wrapped the rest up in the folds of the linen which went about my cap. Out of my ten pieces I bought a good stock of hemp, and afterwards, as my family had eaten no meat in a long time, I purchased some for supper.

As I was carrying the meat home, a famished vulture flew upon me and would have taken it away if I had not held it very tight; but the tighter I held my meat, the more the bird struggled to get it, till unfortunately in my efforts my turban fell on the ground.

The vulture immediately let go his hold of the meat, but seizing my turban, flew away with it. I cried out so loud that I alarmed all the men, women, and children in the neighborhood, who joined their shouts and cries to make the vulture quit his hold; but our cries did not avail. He carried off my turban, and we soon lost sight of him.

I went home very melancholy at the loss of my money. I was obliged to buy a new turban, which diminished the small remainder of the ten pieces. The little that was left was not sufficient to give me any hope of improving my condition, but I most regretted the disappointment I should occasion my benefactor.

While the remainder of the ten pieces lasted my little family and I lived better than usual ; but I soon relapsed into my former poverty and the same inability to extricate myself from wretchedness. However, I never murmured nor repined. "God," said I, "was pleased to give me riches when I least expected them. He has thought fit to take them from me almost at the same time, yet I will praise His name and submit myself to His will."

These were my sentiments, while my wife, from whom I could not keep secret the loss I had sustained, was very sad. In my trouble I had told my neighbors that when I lost my turban I lost a hundred and ninety pieces of gold ; but as they knew my poverty and could not comprehend how I should have got so great a sum, they only laughed at me.

About six months after this misfortune the two friends were walking through that part of the town where I lived and called to inquire after me. "Well," said Saad, "we do not need to ask you how affairs go since we saw you last. Without doubt they are in a better train."

"Gentlemen," I replied, "I deeply grieve to tell you, that your good wishes and my hopes have not had the success you had reason to expect and I had promised myself. You will scarcely believe the extraordinary adventure that has befallen me when I tell you, on the word of an honest man, that a vulture flew away with my turban in which for safety I had wrapped my money."

Saadi rejected my assertion and said : "Hassan, you joke and would deceive me. What have vultures to do with turbans ? They only search for something to satisfy their hunger."

"Sir," I replied, "the thing is so publicly known in this part of the town that there is nobody but can satisfy you of the truth of my assertions."

Saad took my part and told Saadi a great many as surprising stories of vultures ; and Saadi after bidding me be more careful, at last pulled his purse out and counted two hundred pieces of gold into my hand, which I put into my bosom for want of a purse. I told him that the obligation of this his second kindness was much greater than I deserved after what had happened, and that I should be sure to make good use of his advice. I would have said a great deal more, but he did not give me time, for he went away and continued his walk with his friend.

As soon as they were gone, I left off work and went home ; but finding neither my wife nor children within, I pulled out my money, put ten pieces at one side for present use, and wrapped up the rest in a clean linen cloth, tying it fast with a knot and placing it for safety in an earthen vessel full of bran, which stood in a corner, and which I imagined neither my wife nor children would look into. My wife soon returned, and as I had but little hemp in the house I told her I would go out to buy some, without saying anything to her about the second present from Saadi.

While I was absent a pedler, who sells washing-balls, passed through our street. My wife had no money, and she asked him if he would exchange his washing-balls for some bran. The pedler consented to do so, and the bargain was made.

Not long afterward I came home with as much hemp as I could carry, followed by five porters loaded also with hemp. As soon as I had paid the porters for their trouble, I looked about me and could not see the pot of bran. I asked my wife, in great fear, what was become of it, and she told me the bargain she had made with the pedler.

"Ah, unfortunate woman !" cried I, "you know not what you have done. You thought you only sold the bran, but with the

bran you have given the pedler a hundred and ninety pieces of gold which Saadi this day made me a second present of."

My wife was like one distracted when she knew what she had done. She cried, beat her breast, and tore her hair and clothes. "Unhappy woman that I am," cried she, "where shall I find this pedler? I know him not. I never saw him before. Oh husband," added she, "you were much to blame in not communicating the secret to me."

"Wife," said I, "moderate your grief. By your cries you will alarm the neighbors, and they will only laugh at instead of pitying us. We had best bear our loss patiently and submit ourselves to the will of God. It is true we live poorly; but what have the rich which we have not? Do not we breathe the same air, enjoy the same light, and the same warmth of the sun? Therefore what conveniences have they more than we that we should envy their happiness? They die as well as we. In short, the advantage they have over us is so very small that we ought not to covet it."

My wife and I comforted ourselves with these reflections, and I pursued my trade with as much alacrity as before these two mortifying losses which followed one another so quickly. The only thing that troubled me was, how I should look Saadi in the face when he should come and ask me what use I had made of his two hundred pieces of gold.

After some time Saad and Saadi again called to inquire of my progress. They still entertained their former differing opinions as to the result of Saadi's repeated liberality. I saw them at a distance, but made as if I had not seen them. I applied myself very earnestly to my work, and never lifted my eyes till they were close to me and had saluted me. I told them at once my last misfortune, and that I was as poor as when they first saw me. After that I said, "Could I guess that a pedler would come by that very day, and my wife give him in exchange a pot of bran which had stood there for many years?"



"I see, sir," said I, addressing myself to Saadi, "that it has pleased God, whose ways are secret, that I should not be enriched by your liberality, but that I must remain poor. However, the obligation is the same as if it had wrought the desired effect."

After these words I was silent, and Saadi replied: "I do not regret the four hundred pieces of gold I gave you to raise you in the world. I made the gift without expecting any recompense but the pleasure of doing good and for the sake of an experiment I wished to make." "Saad," continued he, turning about to his friend: "you may now make your experiment and let me see that there are ways besides giving money to make a poor man's fortune. Let Hassan be the man. I dare say whatever you may give him he will not be richer than he was with four hundred pieces of gold."

Saad had a piece of lead in his hand, which he showed Saadi. "You saw me take up this piece of lead," said he, "which I found on the ground. I will give it to Hassan, and you shall see what it comes to be worth."

Saadi burst out laughing. "What is that bit of lead worth?" said he; "a farthing? What can Hassan do with that?"

Saad presented it to me and said: "Take it, Hassan. Let Saadi laugh. You will tell us some news of the good luck it has brought you one time or another."

I thought Saad was in jest, and had a mind to divert himself. However, I took the lead and thanked him. The two friends pursued their walk, and I fell to work again.

At night, when I pulled off my clothes to go to bed, the piece of lead which I had never thought of since the time he gave it to me tumbled out of my pocket. I took it up and laid it on the place that was nearest to me. The same night it happened that a fisherman, a neighbor, mending his nets, found a piece of lead wanting; and it being too late to buy any, as the shops were shut, and as he must either fish that night or his family go with-

out bread the next day, he called to his wife and bade her inquire among the neighbors for a piece. She went from door to door on both sides of the street, but could not get any, and returned to tell her husband of her ill success. He asked her if she had been to my house.

"No, indeed," said the wife, "I have not been there. I know by experience they never have anything when one wants it."

"No matter," said the fisherman, "you must go there; for though you have been a hundred times before without getting anything, you may chance to obtain what we want now."

The fisherman's wife came and knocked at my door. I asked her what she wanted? "Hassan," said she, "my husband wants a bit of lead to sink his nets with, and if you have a piece, desires you to let him have it."

I at once remembered the piece of lead which I had received from Saad. I told my neighbor I had some lead, and if she would stay a moment my wife would give it to her. Accordingly my wife, who was awakened by the noise as well as myself, got up, and groping about where I directed her, found the lead, opened the door, and gave it to the fisherman's wife, who was so overjoyed that she promised us, that in return for the kindness we did her and her husband, we should have the first cast of the nets.

The fisherman was much rejoiced to see the lead, which he little expected, and he approved his wife's promise. He finished mending his nets and went fishing two hours before day, according to custom. At the first throw he caught but one fish, about a yard long, and proportionable in thickness; but afterwards had a great many successful casts.

When the fisherman had done fishing he went home, where his first care was to think of me. I was extremely surprised when at my work to see him come to me with a large fish in his hand. "Neighbor," said he, "my wife promised you last night, in return for your kindness, whatever fish I should catch

at my first throw. It pleased God to send me no more than this one for you, which, such as it is, I desire you to accept. Had He sent me my net full, they should all have been yours."

"Neighbor," said I, "the bit of lead which I sent you was such a trifle that it ought not to be valued at so high a rate. Neighbors should assist each other in their little wants. I have done no more for you than I should have expected from you had I been in your situation. Therefore I would refuse your present if I were not persuaded you gave it to me freely, and since you will have it so, I take it and return you my hearty thanks."

After these civilities I took the fish and carried it home to my wife. My wife was much startled to see so large a fish. "What would you have me do with it?" said she. "Our gridiron is only fit to broil small fish, and we have not a pot big enough to boil it."

"That is your business," answered I. "Dress it as you will." I then went to my work again.

In cleaning the fish my wife found in it a hard, clear substance which she took for a piece of glass. She gave this to the youngest of our children for a plaything, and he and his brothers and sisters handed it about from one to another to admire its brightness and beauty.

At night, after the lamp was lit, the children were still playing with the clear substance taken from the fish, and they perceived that it gave a light when my wife, who was getting their supper, stood between them and the lamp. So they snatched it from one another to try it; and the younger children fell a-crying because the others would not let them have it long enough in the dark.

I then called to the eldest to know what was the matter, who told me it was about a piece of glass which gave a light. On hearing this, I bade my wife put out the lamp, and we found that the piece of glass gave so great a light that we could see to go to bed by it. I placed the bit of glass on the chimney

to light us. "Look," said I, "this is a great advantage that Saad's piece of lead procures us. It will spare us the expense of oil."

When the children saw the lamp was put out, and the bit of glass supplied the place, they shouted, and made a great noise from astonishment.

Now there was but a very slight partition-wall between my house and my next neighbor's, who was a very rich Jew and a jeweller, and the chamber that he and his wife lay in adjoined ours. They were both in bed, and the noise my children made awakened them.

The next morning the jeweller's wife came to mine to complain of being disturbed out of their first sleep. "Good neighbor Rachel," said my wife, "I am very sorry for what happened and hope you will excuse it. You know children will laugh and cry for a trifle. See here; it was this piece of glass which I took out of a fish that caused all the noise."

"Indeed," said the jeweller's wife, "I believe as you do it is a piece of glass; but as it is more beautiful than common glass, I will buy it, if you will sell it."

The children, who heard their mother talking of selling their plaything, presently interrupted the conversation, crying and begging her not to part with it, and she, to quiet them, promised she would not.

The Jewess being thus prevented from obtaining the supposed piece of glass by my children went away; but first whispered to my wife, who followed her to the door, that if she had a mind to sell it not to show it to anybody without informing her. Rachel could not rest satisfied till she had told her husband what she had seen in my house, and immediately went to his stall in the market to acquaint the Jew with her discovery. On her return home she came again to my wife and asked her if she would take twenty pieces of gold for the bit of glass she had shown her.

My wife, thinking the sum too considerable for a mere piece of glass, would not make any bargain; but told her she could not part with it till she had spoken to me. In the meantime I came from my work to dinner. As they were talking at the door, my wife stopped me and asked if I would sell the bit of glass she had found in the fish for twenty pieces of gold, which our neighbor offered her. I returned no answer; but called to mind the confidence with which Saad, in giving me the piece of lead, told me it would make my fortune. The Jewess, fancying that the low price she had offered was the reason I made no reply, said, "I will give you fifty, neighbor, if that will do."

As soon as I found that she rose so suddenly from twenty to fifty, I told her that I expected a great deal more. "Well, neighbor," said she, "I will give you a hundred, and that is so much I know not whether my husband will approve my offering it." At this new advance I told her I would have a hundred thousand pieces of gold for it; that I saw plainly the diamond, for such I now guessed it must be, was worth a great deal more; but to oblige her and her husband, as they were neighbors, I would limit myself to that price, which I was determined to have; and if they refused to give it, other jewellers should have it, who would give a much larger sum.

The Jewess confirmed me in this resolution by her eagerness to conclude a bargain, and by coming up at several biddings to fifty thousand pieces of gold, which I refused. "I can offer you no more," said she, "without my husband's consent. He will return home at night, and I would beg the favor of you to let him see it," which I promised.

At night the Jew himself came home. "Neighbor Hassan," said he, "I desire you would show me the diamond your wife showed to mine." I brought him in and showed it to him. He looked at and admired it a long time. "Well, neighbor," said he, "my wife tells me she offered you fifty thousand pieces of gold; I will give you twenty thousand more."

“Neighbor,” said I, “your wife can tell you that I value my diamond at a hundred thousand pieces, and I will take nothing less.”

He haggled a long time with me, in hopes that I would make some abatement ; but finding that I was positive, and for fear that I should show it to other jewellers, he at last concluded the bargain on my own terms. The next day, at the time appointed, he brought me the sum we had agreed on and I delivered to him the diamond.

Having thus sold my diamond and being rich beyond my hopes, I thanked God for His bounty, and would have gone and thrown myself at Saad’s feet to express my gratitude if I had known where he lived ; as also at Saadi’s, to whom I was first obliged, though his good intention had not the same success.

Afterwards I thought of the use I ought to make of so considerable a sum. My wife proposed immediately to buy rich clothes for herself and children ; and to purchase a house and furnish it handsomely. I told her we ought not to begin with such expenses ; “for,” said I, “money should only be spent so that it may produce a fund from which we may draw without its failing. Therefore I shall begin to-morrow to seek a profitable way of investing it.”

I spent all that day and the next in going to the people of my own trade, who worked as hard every day for their bread as I had done, and engaged them to work for me in different sorts of rope-making, according to their skill and ability, with a promise not to make them wait for their money, but to pay them as soon as their work was done.

By this means I engrossed almost all the rope business of Bagdad, and everybody was pleased with my exactness and punctual payment.

As so great a number of workmen produced a large quantity of rope, I hired warehouses in several parts of the town to hold

my goods, and appointed over each a clerk to sell both wholesale and retail, and by this method received considerable profit and income. Afterwards, to concentrate my business, I bought ground and built the house you saw yesterday, which, though it makes so great an appearance, consists, for the most part, of warehouses for my rope.

Some time after I had removed to this house, Saad and Saadi, who had scarcely thought of me since the last time they had been with me, called to see me at my former habitation, and learnt, to their great surprise, that I was become a great manufacturer, and was no longer called plain Hassan, but Cogia Hassan Alhabbal.

They immediately set out to visit me in my new abode. I saw my two friends as they approached my gate. I rose from my seat, ran to them, and would have kissed the hem of their garments; but they would not suffer it, and embraced me. I assured them I had not forgotten that I was poor Hassan the rope-maker, nor the obligations I had to them; but were this not the case, I knew the respect due to them, and begged them to sit down in the place of honor, and I seated myself opposite to them.

Then Saadi, addressing himself to me, said; "Cogia Hassan, I cannot express my joy to see you. I am persuaded that those four hundred pieces of gold I gave you have made this wonderful change in your fortune."

Saad did not at all agree with this speech of Saadi's, and said to him: "Saadi, I am vexed that you still persist in not believing the statements Hassan has already made to you. I am confident those two accidents which befell him are true; but let him speak himself and say to which of us he most owes his present good fortune."

After this discourse of the two friends, I said, addressing myself to them both, "Gentlemen, I will declare to you the whole truth with the same sincerity as before."

I then told them every circumstance of the history which I have now related to you, Commander of the Faithful.

All my words had no effect on Saadi. "Cogia Hassan," replied he, "the adventure of the fish with the diamond in his stomach appears to me as incredible as the vulture's flying away with your turban, and the exchange made by your wife with the pedler. Be that as it may, I am convinced you are no longer poor, but rich, as I intended you should be by my means ; and I rejoice sincerely."

As it grew late they arose to depart, when I stopped them and said : "There is one favor I have to ask. I beg of you to stay with me to-night, and to-morrow I will carry you by water to a small country house which I have bought, and we will return in the evening."

"If Saad has no business that calls him elsewhere," said Saadi, "I consent." Saad told him that nothing should prevent him from enjoying his company.

While supper was being prepared, I showed my benefactors my house and all my warehouses. I call them both benefactors without distinction, because without Saadi, Saad would never have given me the piece of lead ; and without Saad, Saadi would not have given me the four hundred pieces of gold. Then I brought them back into the hall, where they asked me several questions about my concerns, and I gave them such answers as satisfied them.

During this conversation my servants came to tell me that supper was served. I led my guests into another hall, where they admired the manner in which it was lighted, the furniture, and the entertainment I had provided. I regaled them also with a concert of vocal and instrumental music during the repast, and afterwards with a company of dancers and other entertainments, endeavoring as much as possible to show them my gratitude.

The next morning, as we had agreed to set out early to enjoy the fresh air, we resorted to the riverside by sunrise and



went on board a pleasure-boat, that waited for us ; and in less than an hour and a half, with six good rowers, we arrived at my country house.

Afterwards we walked in the gardens, where was a grove of orange and lemon trees, loaded with fruit and flowers. The pleasant shade, the fragrant smell which perfumed the air, the soft murmurings of the water, the harmonious notes of an infinite number of birds, were so delightful that my companions frequently stopped to express how much they were obliged to me for bringing them to so beautiful a place and to offer me their congratulations. I led them to the end of the grove, which was very long and broad, beyond which I showed them a wood of large trees.

Two of my boys, whom I had sent into the country with a tutor for the air, had gone just then into the wood, and seeing a nest which was built in the branches of a lofty tree, they bade a slave climb the tree for it. The slave, when he came to it, was much surprised to find it composed of a turban. As he thought that I might like to see a nest that was so uncommon, he brought it down, and gave it to the eldest boy to bring to me.

The two friends and I were very much surprised at the novelty ; but I much more, when I recognized the turban to be that which the vulture had flown away with. After I had examined it well, and turned it about, I said to my guests, "Gentlemen, can you remember the turban I had on the day you did me the honor first to speak to me?"

"I do not think that either my friend or I gave any attention to it," said Saad.

"Sir," I continued, "there is no doubt but this is the same turban ; for I know it perfectly well, and I feel by the weight that the hundred and ninety pieces of gold are in it, as you will perceive if you give yourself the trouble to take it in your hands."

Then, after removing the young birds, I put the turban into his hands, and he gave it to Saadi.

"Now, sir," added I, taking the turban again, "observe well before I unwrap it that it is of no very fresh date in the tree; and the state in which you see it, and the nest so neatly made in it, are sufficient proofs that the vulture took it to the tree on the day it was seized."

While I was speaking I pulled off the linen cloth which was wrapped about the cap of the turban and took out the purse, which Saadi knew to be the same he had given me. I emptied it before them, and said: "Gentlemen, there is the money. Count it and see if it be right;" which Saad did, and found one hundred and ninety pieces of gold.

Then Saadi, who could not deny so manifest a truth, addressing himself to me, said, "I agree, Cogia Hassan, that this money could not have served to enrich you, but the other hundred and ninety pieces, which you would make me believe you hid in a pot of bran, might."

"Sir," answered I, "I have told you the truth in regard to both sums."

Then we returned and entered the house, just as dinner was being served. After dinner I left my guests to take their siesta during the heat of the day, while I went to give orders to my gardener. Later I returned to them and we talked of indifferent matters till it grew a little cooler, when we went into the garden for fresh air and stayed till sunset. We then mounted our horses, and after a ride of two hours reached Bagdad by moonlight.

It happened, by some negligence of my grooms, that we were out of grain for the horses. The storehouses were all shut; but one of my slaves, seeking about the neighborhood, met with a pot of bran in a shop, bought the bran, and brought the pot along with him, promising to carry it back the next day. The slave emptied the bran, and dividing it among the horses, felt a linen cloth tied up and very heavy. He brought the cloth to me in the condition that he found it and presented it to me.

I at once knew what it was and said to my two benefactors: "Gentlemen, it has pleased God that you should not part from me without being fully convinced of the truth of what I have assured you. There are the other hundred and ninety pieces of gold which you gave me," continued I, addressing myself to Saadi. "This is the very cloth in which I tied up the gold with my own hands;" and then I counted out the money before them. I ordered the pot to be brought to me, knew it to be the same, and sent to my wife to ask if she recognized it. She returned word that it was the same pot she had exchanged full of bran for the washing-balls.

Saadi readily submitted and said to Saad, "I yield to you and acknowledge that money is not always the means of becoming rich."

When Saadi had spoken, I said to him: "I dare not propose to return you the three hundred and eighty pieces of gold which it hath pleased God should be found to undeceive you as to the opinion of my honesty. I am persuaded that you did not bestow them on me with an intention that I should return them; and if you approve of my proposal, to-morrow I will give them to the poor, that God may bless us both."

The two friends lay at my house that night also, and next day, after embracing me, returned home. I thanked them both and regarded the permission they gave me to cultivate their friendship and to visit them as a great honor.

The caliph, at the conclusion of this story, said, "Cogia Hassan, I have not for a long time heard anything that has given me so much pleasure as your narrative of the wonderful ways by which God gave thee thy riches. Thou oughtest to continue to return Him thanks, and to use well His blessings. That same diamond which made thy fortune is now in my treasury, and I am happy to learn whence it came; but because there may remain in Saadi some doubts about this diamond, which I esteem the most precious and valuable jewel I possess,

I would have you take him and Saad to my treasurer, who will show it to them."

After these words the caliph signified to Cogia Hassan and Baba Abdalla that he was satisfied with them. They both prostrated themselves at the throne and retired.

## THE HISTORY OF ALI BABA AND THE FORTY ROBBERS

There once lived in a town of Persia two brothers, one named Cassim and the other Ali Baba. Their father divided a small inheritance equally between them. Cassim married a very rich wife and became a wealthy merchant. Ali Baba married a woman as poor as himself and lived by cutting wood and bringing it on three asses into the town to sell.

One day when Ali Baba was in the forest, and had just cut wood enough to load his asses, he saw at a distance a great cloud of dust which seemed to approach him. He observed it with attention and soon distinguished a body of horsemen, whom he suspected might be robbers. To save himself, he determined to leave his asses, and after driving them into a thicket out of sight he climbed a large tree, growing on a high rock. Its branches were thick enough to conceal him and yet enabled him to see all that passed.

The horsemen numbered forty, and were all well mounted and armed. They came to the foot of the rock on which the tree stood and there dismounted. Every man unbridled his horse, tied it to a shrub, and gave it a feed of corn from a bag he had brought behind him. Then each of them removed his saddle-bag, which seemed to Ali Baba to be full of gold and silver from its weight. One, whom he took to be the captain, came under the tree in which Ali Baba was hidden, and making his way through some bushes, pronounced these words, "Open, Sesame!"<sup>a</sup>

As soon as the captain of the robbers had thus spoken, a door opened in the rock ; and after he had made all his troop enter before him, he followed them, when the door shut of itself.

The robbers stayed some time within the rock, during which time Ali Baba, fearful of being caught, remained in the tree.

At last the door opened again, and the captain came out first and stood to see the troop all pass by him, when Ali Baba heard him make the door close by pronouncing these words, "Shut, Sesame !"

Every man at once went and bridled his horse and mounted. When the captain saw them all ready, he put himself at their head, and they returned the way they had come.

Ali Baba followed them with his eyes as far as he could see them, and afterwards stayed a considerable time before he descended. Remembering the words the captain of the robbers used to cause the door to open and shut, he had the curiosity to try if his pronouncing them would have the same effect. Accordingly he went among the bushes, and perceiving the door concealed behind them, stood before it and said, "Open, Sesame !"

The door instantly flew wide open. Ali Baba, who expected a dark, dismal cavern, was surprised to see a well-lighted and spacious chamber, which received the light from an opening at the top of the rock. In the chamber were all sorts of provisions, rich bales of silk, brocade, and valuable carpeting piled on one another, gold and silver ingots in great heaps, and money in bags. The sight of all these riches made him suppose that this cave must have been occupied for ages by robbers who had succeeded one another.

Ali Baba went boldly into the cave and collected as much of the gold coin as he thought his three asses could carry. The gold was in bags, and when he had loaded the asses, he laid wood over the bags in such a manner that they could not be seen. When he had passed in and out as often as he wished, he stood before the door, and pronouncing the words, "Shut,

Sesame !” the door closed of itself. He then made the best of his way to town.

When Ali Baba got home, he drove his asses into his little yard, shut the gates very carefully, threw off the wood that covered the panniers, carried the bags into his house, and ranged them in order before his wife. He then emptied the bags, which raised such a great heap of gold as dazzled his wife's eyes, and he told her the whole adventure from beginning to end, and, above all, recommended her to keep it secret.

The wife rejoiced greatly at their good fortune and wanted to count all the gold, piece by piece. “Wife,” said Ali Baba, “you do not know what you undertake when you speak of counting the money. You will never get done. I will dig a hole and bury it. There is no time to be lost.”

“You are in the right, husband,” replied she ; “but let us know, as nigh as possible, how much we have. I will borrow a measure and measure it while you dig the hole.”

Away the wife ran to the house of her brother-in-law, Cassim, who lived just by, and addressing herself to his wife, desired the loan of a measure for a little while. Her sister-in-law asked her whether she would have a great or a small one, and she asked for a small one.

The sister-in-law fetched it, but as she knew Ali Baba's poverty, she was curious to learn what his wife wanted to measure, and artfully putting some suet at the bottom of the measure, brought it to her, with an excuse that she was sorry she had made her stay so long, but that she could not find it sooner.

Ali Baba's wife went home, set the measure on the heap of gold, filled it, and emptied it, till she had done. She was very well satisfied to find the number of measures amounted to so many as they did, as was also her husband, who had now finished digging the hole. While Ali Baba was burying the gold, his wife, to show her exactness and diligence to her sister-in-law, carried the measure back, but without taking notice

that a piece of gold had stuck to the bottom. "Sister," said she, giving it to her, "you see that I have not kept your measure long. I am obliged to you for it and return it with thanks."

As soon as Ali Baba's wife was gone, Cassim's wife looked at the bottom of the measure and was surprised to find a piece of gold sticking to it. Envy immediately possessed her breast. "What!" said she, "has Ali Baba gold so plentiful as to measure it? Whence has he all this wealth?"

Cassim her husband was at his counting-house. When he came home, his wife said to him: "Cassim, I know you think yourself rich, but Ali Baba is infinitely richer than you. He does not count his money, but measures it."

Cassim desired her to explain the riddle, which she did by telling him the stratagem she had used to make the discovery, and showed him the piece of money, which was so old that they could not tell in what ruler's reign it was coined.

Cassim, after he had married the rich widow, had never treated Ali Baba as a brother, but neglected him; and now, instead of being pleased, he conceived a base envy at his brother's prosperity. He could not sleep all that night and went to him in the morning before sunrise. "Ali Baba," said he, "I am surprised at you; you pretend to be miserably poor, and yet you measure gold. My wife found this at the bottom of the measure you borrowed yesterday."

By this discourse, Ali Baba perceived that Cassim and his wife knew what he had so much reason to conceal; but what was done, could not be undone. Therefore, without showing the least surprise or trouble, he confessed all, and offered his brother part of the treasure to keep the secret.

"I must know exactly where this treasure is," replied Cassim, haughtily; "and how I may visit it myself when I choose. Otherwise I will go and inform against you, and then you will not only get no more, but will lose all you have, and I shall receive a share for my information."

Ali Baba told him all he desired to know, even to the very words he was to use to gain admission into the cave.

Cassim rose the next morning long before the sun and set out for the forest with ten mules bearing great chests, which he designed to fill with gold. He followed the road Ali Baba had pointed out to him, and it was not long before he reached the rock and found the place by the tree and other marks of which his brother had told him. When he reached the entrance of the cavern, he pronounced the words, "Open, Sesame!"

The door immediately opened, and when he was in, closed on him. In examining the cave, he was greatly astonished to find much more riches than he had expected from Ali Baba's relation. He quickly laid at the door of the cavern as many bags of gold as his ten mules could carry; but his thoughts were now so full of the great riches he should possess, that he could not think of the necessary word to make the door open. Instead of "Open, Sesame," he said "Open, Barley!" and was much amazed to find that the door remained fast shut. He named several sorts of grain, but still the door would not open.

Cassim had never expected such an incident, and was so alarmed at the danger he was in that the more he endeavored to remember the word "Sesame" the more his memory was confounded, and he had as much forgotten it as if he had never heard it mentioned. He threw down the bags he had loaded himself with and walked distractedly up and down the cave, without having the least regard to the riches that were around him.

About noon the robbers visited their cave. As they approached they saw Cassim's mules straggling near the rock, with great chests on their backs. Alarmed at this, they galloped full speed to the cave. They drove away the mules, who strayed through the forest so far that they were soon out of sight. Then the robbers, with their naked sabres in their hands, went directly to the door, which, when their captain pronounced the proper words, immediately opened.



Cassim, who heard the noise of the horses' feet, at once guessed the arrival of the robbers and resolved to make one effort for his life. He rushed to the door, and no sooner saw it open than he ran out and threw the robber captain down, but could not escape the other robbers, who, with their cimeters, cut off his head.

The first care of the robbers after this was to examine the cave. They found all the bags which Cassim had brought to the door, ready to load on his mules, and carried them to their places, but they did not miss what Ali Baba had taken away before. Then holding a council, and deliberating on the occurrence, they guessed that Cassim, when he was in, had not been able to get out, but could not imagine how he had learned the secret words by which alone he could enter. They could not deny the fact of his being there; and to terrify any person or accomplice who should attempt the same thing, they agreed to cut Cassim's body into four quarters and hang two on one side and two on the other, within the door of the cave. They had no sooner taken this resolution than they put it in execution; and when they had nothing more to detain them, left the place of their hoards well closed. They mounted their horses, and went to beat the roads again and attack the caravans they might meet.

In the meantime Cassim's wife was very uneasy when night came and her husband had not returned. She ran to Ali Baba in great alarm and said: "I believe, brother-in-law, that you know Cassim has gone to the forest and on what account. It is now night, and he has not come back. I am afraid some misfortune has happened to him."

Ali Baba told her that she need not frighten herself, for Cassim would certainly not think it proper to come into the town till the night was pretty far advanced.

Cassim's wife, considering how much it concerned her husband to keep the business secret, was easily persuaded to believe

her brother-in-law. She went home and waited patiently till midnight. Then her fear redoubled, and her grief was the more marked because she was forced to keep it to herself. She repented her foolish curiosity and cursed her desire to pry into the affairs of other people. She spent all the night in weeping ; and as soon as it was day, went to her brother and sister-in-law, telling them by her tears the cause of her coming.

Ali Baba did not wait for his sister-in-law to ask him to go to see what was become of Cassim, but begging her to moderate her affliction, departed immediately with his three asses. He went to the forest, and when he came to the rock, having seen neither his brother nor the mules on the way, was seriously alarmed at finding some blood near the door. He took this for an ill omen ; but when he had pronounced the proper words, and the door had opened, he was struck with horror at the dismal sight of his brother's body. He was not long in determining how he should pay the last dues to his brother, and having loaded one of his asses with the body, covered it over with wood. The other two asses he loaded with bags of gold, covering them with wood also as before. Then he bid the door shut and came away ; but was so cautious as to stop some time at the end of the forest, that he might not go into the town before night. When he reached home he drove the two asses loaded with gold into his little yard and left the care of unloading them to his wife, while he led the other to his sister-in-law's house.

Ali Baba knocked at the door, which was opened by Morgiana, a clever intelligent slave, who was fruitful in inventions to meet the most difficult circumstances. When he came into the court, he unloaded the ass, and taking Morgiana aside said to her : " You must observe close secrecy. I have brought your master's body. We must bury him as if he had died a natural death. Go now and tell your mistress. I leave the matter to your wit and skilful devices."

Ali Baba helped to place the body in Cassim's house and then returned with his ass.

Morgiana went out early the next morning to a druggist, and asked for a sort of lozenge which was considered efficacious in the most dangerous disorders. The apothecary inquired who was ill? She replied with a sigh, "My good master Cassim himself, and he can neither eat nor speak."

In the evening Morgiana went to the same druggist again, and with tears in her eyes asked for an essence which they used to give to sick people only when at the last extremity. "Alas!" said she, taking it from the apothecary, "I am afraid that this remedy will have no better effect than the lozenges, and that I shall lose my good master."

Moreover, as Ali Baba and his wife were often seen going between Cassim's and their own house all that day, and seemed melancholy, nobody was surprised in the evening to hear the lamentable shrieks and cries of Cassim's wife and of Morgiana, who gave out everywhere that Cassim was dead. The next morning at daybreak, Morgiana went to an old cobbler whom she knew to be always early at his stall, and bidding him good morrow, put a piece of gold into his hand, saying, "Baba Mustapha, bring with you your sewing tackle and come with me; but I must tell you, I shall blindfold you when you come to a certain place."

Baba Mustapha hesitated a little at these words. "Oh! oh!" replied he, "you would have me do something against my conscience or against my honor?"

"God forbid that I should ask anything contrary to your honor!" said Morgiana, putting another piece of gold into his hand. "Only come along with me and fear nothing."

Baba Mustapha went with Morgiana, who, after she had bound his eyes with a handkerchief at the place she had mentioned, guided him to her deceased master's house, and never unloosed his eyes till he had entered the room where she had the corpse. "Baba Mustapha," said she, "you must make

haste and sew the parts of this body together ; and when you have done, I will give you another piece of gold."

When Baba Mustapha had finished his task, she blindfolded him again, gave him the third piece of gold as she had promised, and recommending secrecy to him, led him back to the place where she first bound his eyes. There she pulled off the bandage, and let him go home, but watched him till he was quite out of sight to make sure that he returned towards his stall. The next day four neighbors carried the corpse to the burying-ground, following the priest, who recited some prayers. Ali Baba came after with some neighbors. Morgiana, who had been a slave to the deceased, came last in the procession, weeping, beating her breast, and tearing her hair. Cassim's wife stayed at home mourning, uttering woful cries with the women of the neighborhood, who came, according to custom, during the funeral, and joining their wailings with hers, filled the quarter far and near with sounds of sorrow.

The manner of Cassim's melancholy death was concealed and hushed up between his widow, Morgiana, and Ali Baba, with so much contrivance that nobody in the city had the least knowledge or suspicion of the cause of it. Three or four days after the funeral, Ali Baba removed his few goods openly to his sister-in-law's house, where it was agreed that he should in future live ; but the money he had taken from the robbers he conveyed thither by night. Lastly, he intrusted his eldest son with the entire management of Cassim's warehouse.

While these things were being done, the forty robbers again visited their retreat in the forest. Great, then, was their surprise to find Cassim's body taken away, with some of their bags of gold. "We are certainly discovered," said the captain. "The removal of the body and the loss of more of our money plainly shows that the man whom we killed had an accomplice ; and for our own lives' sake, we must try to find him. What say you, my lads ?"

All the robbers approved of the captain's proposal.

"Well," said the captain, "one of the boldest and most skilful among you, must go into the town, disguised as a traveller and a stranger, to try if he can hear any talk of the man whom we have killed, and endeavor to find out who he was and where he lived. This is a matter of the first importance, and for fear of treachery, I propose that whoever undertakes this business without success, even though the failure arises only from an error of judgment, shall suffer death."

Without waiting for the sentiments of his companions, one of the robbers started up and said, "I submit to this condition and think it an honor to expose my life to serve the troop."

After this robber had received great commendations from the captain and his comrades, he disguised himself; and taking his leave of the troop that night, went into the town just at day-break, and walked up and down, till accidentally he came to Baba Mustapha's stall, which was always open before any of the shops.

Baba Mustapha was seated with an awl in his hand, just going to work. The robber saluted him, bidding him good morrow; and perceiving that he was old, said: "Honest man, you begin to work very early. Is it possible that one of your age can see so well? I question, even if it were somewhat lighter, whether you could see to stitch."

"You do not know me," replied Baba Mustapha; "for old as I am I have extraordinary good eyes; and you will not doubt it when I tell you that I sewed the body of a dead man together in a place where I had not so much light as I have now."

"Where was that?" asked the robber.

"You shall know no more," answered Baba Mustapha.

The robber felt sure that he had discovered what he sought. He pulled out a piece of gold, and putting it into Baba Mustapha's hand, said to him: "I do not want to learn your secret,

though I can assure you that you might safely trust me with it. The only thing I desire of you is to show me the house where you did this work."

"If I were disposed to do you that favor," replied Baba Mustapha, "I assure you I cannot. I was taken to a certain place, whence I was led blindfold to the house, and afterwards brought back in the same manner. You see, therefore, the impossibility of my doing what you desire."

"Well," replied the robber, "you may, however, have some remembrance of the way that you were led blindfold. Come, let me blind your eyes at the same place. We will walk together; perhaps you may be able to go where you did before, and as everybody ought to be paid for their trouble, there is another piece of gold for you. Gratify me in what I ask you."

So saying, he put another piece of gold into the shoemaker's hand.

The two pieces of gold were great temptations to Baba Mustapha. He looked at them a long time in his hand, without saying a word, but at last he pulled out his purse and put them in it. "I am not sure that I can remember the way exactly," said he to the robber; "but since you desire, I will try what I can do."

At these words Baba Mustapha rose, to the great joy of the robber, and led him to the place where Morgiana had bound his eyes. "It was here that I was blindfolded," said Baba Mustapha; "and afterwards I turned this way."

The robber tied his handkerchief over the shoemaker's eyes and walked by him till he stopped directly before Cassim's house, where Ali Baba then lived. The thief marked the door with a piece of chalk, which he had ready in his hand, and then he pulled off the bandage from Baba Mustapha's eyes and asked him if he knew whose house that was. Baba Mustapha replied he did not live in the neighborhood, and he could not tell.

The robber, finding he could discover no more from Baba Mustapha, thanked him for the trouble he had taken and left him to go back to his stall, while he returned to the forest, persuaded that he should be very well received.

A little after the robber and Baba Mustapha had parted, Morgiana went out of Ali Baba's house on some errand, and on her return, seeing the mark the robber had made, stopped to observe it. "What can be the meaning of this mark?" said she to herself. "Somebody intends my master no good. However, with whatever intention it was done, it is advisable to guard against the worst."

Accordingly, she fetched a piece of chalk and marked two or three doors on each side, in the same manner, without saying a word to her master or mistress.

By this time the robber had rejoined his troop in the forest. He told the others of his success, rejoicing over his good fortune in meeting so soon with the only person who could inform him of what he wanted to know. The robbers listened to him with the utmost satisfaction; and the captain, after commending his diligence, addressed himself to them all, and said: "Comrades, we have no time to lose. Let us set off well armed; but that we may not excite any suspicion, let only one or two go into the town together and we will meet at the great square. In the meantime our comrade who brought us the good news and I will go and find the house he has marked, that we may consult what had best be done."

This speech and plan were approved by all. They were soon ready, and filed off in parties of two each, and got into the town without being in the least suspected. The captain and he who had visited the town in the morning as a spy came in last. The spy led the captain into the street where he had marked Ali Baba's residence; and when they came to the first of the houses which Morgiana had marked, he pointed it out. But the captain observed that the next door was chalked in the same manner

and in the same place ; and showing it to his guide, asked him which house it was, that or the first. The guide was so confounded that he knew not what answer to make, and he was still more puzzled when he and the captain saw five or six houses similarly marked. He assured the captain, with an oath, that he had marked but one, and could not tell who had chalked the rest, so that he could not distinguish the house which the cobbler had stopped at.

The captain, finding that their design had proved abortive, went directly to the great square where the robbers were to meet and told his troop that they had lost their labor and must return to their cave. He himself set them the example, and they separated in parties of two and returned as they had come.

When the troop was all got together, the captain told them the reason of their returning ; and presently the robber who had acted as spy was declared deserving of death and was killed.

But as the safety of the troop required the discovery of the second intruder into the cave, another of the gang offered to go and seek out the intruder's dwelling. He promised himself that he should succeed better than his unlucky predecessor, and his offer being accepted, he went and corrupted Baba Mustapha, as the other had done ; and being shown the house, marked it in a place more remote from sight with red chalk.

Not long afterward, Morgiana, whose eyes nothing could escape, went out, and seeing the red chalk mark, and arguing that some evil was planned against her master, marked the neighboring houses in the same place and manner.

The robber, at his return to his company, prided himself much on the care he had taken. He believed he had adopted a sure way of distinguishing Ali Baba's house from the others, and the captain and all of them thought now they must succeed. They conveyed themselves into the town with the same caution



as before ; but when the robber spy and his captain came to the street where Ali Baba lived they found several doors marked instead of one, at which the captain was enraged, and the spy was in as great confusion as the former guide.

Thus the captain and his troop were forced to retire a second time, and much more dissatisfied ; and the robber, who had been the author of the mistake, underwent the same punishment as the other spy.

The captain, having lost two brave fellows of his troop, was afraid of diminishing it too much by pursuing this plan to get information of the residence of their plunderer. It was evident that their heads were not so good as their hands on such occasions, and he therefore resolved to take on himself the important commission.

Accordingly, he went and addressed himself to Baba Mustapha, who did him the same service he had done the other robbers. The captain did not set any particular mark on the house, but examined and observed it so carefully, that it was impossible for him to mistake it. Well satisfied with his attempt, and informed of what he wanted to know, he returned to the forest ; and when he came into the cave, where the troop waited for him, said, " Now, comrades, nothing can prevent our full revenge, as I am certain of the house ; and on my way hither I have thought how to put the revenge into execution ; but if any one can form a better plan, let him communicate it."

He then told his plan, and as they approved of it, ordered them to go into the villages about and buy nineteen mules, with thirty-eight large leather jars, one full of oil and the others empty.

In two or three days' time the robbers had purchased the mules and jars, and the captain after having put one of his men into each jar with the weapons which he thought fit, leaving open the seam which had been undone to allow them a chance to breathe, he rubbed the jars on the outside with oil from the full vessel.

Things being thus prepared, the nineteen mules were loaded with thirty-seven robbers in jars and the jar of oil. Then the captain, as their driver, set out with them, and reached the town by the dusk of the evening, as he had intended. He led them through the streets till he came to Ali Baba's, at whose door he designed to knock ; but Ali Baba was sitting in the doorway after supper to take a little fresh air. The robber stopped his mules, addressed Ali Baba, and said : "I have brought some oil a great way to sell at to-morrow's market, and it is now so late that I do not know where to lodge. If I should not be troublesome to you, do me the favor to let me pass the night with you, and I shall be very much obliged by your hospitality."

Though Ali Baba had seen the captain of the robbers in the forest and had heard him speak, it was impossible to know him in the disguise of an oil merchant. He told him he was welcome, and immediately opened his gates for the mules to go into the yard. At the same time he called to a slave and ordered him, when the mules were unloaded, to put them into the stable and feed them ; and then went to Morgiana to bid her get a good supper for his guest. After they had finished supper, Ali Baba charged Morgiana afresh to take care of his guest.

In the meantime the captain of the robbers went into the yard, and took off the lid of each jar, and gave his comrades orders what to do. Beginning at the first jar and so on to the last, he said to each man, "As soon as I throw some pebbles from the chamber window where I lie, do not fail to come out, and I will immediately join you."

After this he returned into the house, and Morgiana taking up a light conducted him to his chamber. There she left him ; and he, to avoid any suspicion, put the light out soon after and lay down in his clothes, that he might be the more ready to rise.

Morgiana began preparations for the morrow's breakfast; but while she was doing this, the oil burned out of the lamp she was using, and there was no more oil in the house, nor any candles. What to do she did not know. Abdalla, a fellow-servant, seeing her very uneasy, said, "Do not fret yourself, but go into the yard, and take some oil out of one of the jars."

Morgiana thanked Abdalla for his advice, took the oil-pot, and went into the yard; when as she came nigh the first jar, the robber within said softly, "Is it time?"

Though naturally much surprised at finding a man in the jar instead of the oil she wanted, she immediately felt the importance of keeping silence, as Ali Baba, his family, and herself might be in great danger; and collecting herself, without showing the least emotion, she answered, "Not yet, but presently."

She went quietly in this manner to all the jars, giving the same answer till she came to the jar of oil.

By this means Morgiana found that her master Ali Baba had admitted thirty-eight robbers into his house, and that this pretended oil merchant was their captain. She made what haste she could to fill her oil-pot and returned to her kitchen, where, as soon as she had lighted her lamp, she took a great kettle, went again to the oil-jar, filled the kettle, set it on a large wood fire, and as soon as it boiled, went and poured enough into every jar to stifle and destroy the robber within.

When this action was executed without any noise, as she had intended, she returned to the kitchen with the empty kettle; and having put out the fire she had made to boil the oil, and the lamp also, she remained silent, resolving not to go to rest till she had observed through a window of the kitchen, which opened into the yard, what might follow.

She had not waited long before the captain of the robbers got up, opened the window, and finding no light and hearing no noise, or any one stirring in the house, gave the appointed signal by throwing little stones, several of which hit the jars,

as he doubted not by the sound they gave. He then listened, but not hearing or perceiving anything whereby he could judge that his companions stirred, he began to grow very uneasy, and threw stones a second and also a third time. He could not comprehend the reason that none of his men should answer his signal. Much alarmed, he went softly down into the yard, and going to the first jar, asked the robber whom he thought alive, if he was in readiness. Then he smelt the hot boiled oil, and suspected that his plot to murder Ali Baba and plunder his house was discovered. Examining all the jars, one after another, he found that all his gang were dead ; and, enraged to despair at having failed in his design, he forced the lock of a door that led from the yard to the garden, and climbing over the garden wall made his escape.

When Morgiana saw him depart, she went to bed, satisfied and pleased to have succeeded so well in saving her master and family.

Ali Baba rose before day, and, followed by a slave, went to the baths, entirely ignorant of the important events which had happened at home.

When he returned, he was very much surprised to see the oil-jars, and wondered that the merchant was not gone with them and the mules. He asked Morgiana, who opened the door, the reason. "My good master," answered she, "God preserve you and all your family. You will be better informed of what you wish to know when you have seen what I have to show you."

As soon as Morgiana had shut the door, Ali Baba followed her, and she requested him to look into the first jar and see if there was any oil. Ali Baba did so, and seeing a man started back in alarm and cried out. "Do not be afraid," said Morgiana, "the man you see there is dead."

"Ah, Morgiana," said Ali Baba, "explain yourself."

"I will," replied Morgiana. "Moderate your astonishment and do not excite the curiosity of your neighbors, for it is of

great importance to keep this affair secret. Look into the other jars."

Ali Baba examined all the other jars, one after another ; and when he came to that which contained oil, found the oil nearly gone. He stood for some time motionless, looking at the jars, without saying a word, so great was his surprise. At last, when he had recovered himself, he asked, "And what is become of the merchant?"

"Merchant!" answered Morgiana ; "he is as much one as I am. I will tell you who he is and what is become of him ; but you had better hear the story in your own room, for it is time that you had your broth after your bathing."

They went indoors and Morgiana told all she had done, from first observing the mark on the house to the destruction of the robbers and the flight of their captain.

On hearing of these brave deeds from the lips of Morgiana, Ali Baba said to her : "God, by your means, has delivered me from the snares these robbers laid for my destruction. I therefore owe my life to you ; and, for a token of my acknowledgment, I give you your liberty from this moment. I will complete your recompense later."

Ali Baba's garden was very long and shaded at the farther end by a great number of large trees. Near these he and the slave Abdalla dug a trench, long and wide enough to hold the bodies of the robbers ; and as the earth was light, they were not long in doing it. When the burial was finished, Ali Baba hid the jars and weapons ; and as he had no occasion for the mules, he sent them at different times to be sold in the market by his slave.

While Ali Baba took these measures, the captain of the forty robbers returned to the forest with inconceivable mortification. He did not stay long. The loneliness of the gloomy cavern became frightful to him. He determined, however, to avenge the fate of his companions and to accomplish the death of Ali Baba.

For this purpose he returned to the town and took a lodging in a khan, and disguised himself as a merchant selling silks. Under this assumed character he gradually conveyed a great many sorts of rich stuffs and fine linen from the cavern to his lodging, but with all the necessary precautions to conceal the place whence he brought them. In order to dispose of the merchandise, he rented a warehouse, and it happened to be opposite Cassim's, which Ali Baba's son had occupied since the death of his uncle.

The robber took the name of Cogia Houssain. Ali Baba's son was, from his vicinity, one of the first to converse with Cogia Houssain, and the robber strove to cultivate his friendship. Two or three days after Cogia Houssain was settled, Ali Baba came to see his son, and the captain of the robbers recognized him at once. After this he became more attentive than ever to Ali Baba's son, made him some small presents, and often asked him to dine and sup with him, when he treated him very handsomely.

Ali Baba's son did not choose to continue under such obligation to Cogia Houssain ; but was so much straitened for want of room in his house that he could not entertain him. He therefore acquainted his father, Ali Baba, with his wish to invite Cogia Houssain in return.

Ali Baba with great pleasure took the treat on himself. "Son," said he, "to-morrow get Cogia Houssain to accompany you, and as you pass by my door, call in. I will go and order Morgiana to provide a supper."

The next day Ali Baba's son and Cogia Houssain met by appointment, took their walk, and as they returned, Ali Baba's son led Cogia Houssain through the street where his father lived, and when they came to the house, stopped and knocked at the door. "This, sir," said he, "is the home of my father. From the account I have given him of your friendship, he has charged me to procure him the honor of your acquaintance ; and

I desire you to add this pleasure to those for which I am already indebted to you."

Ali Baba received Cogia Houssain with a smiling countenance and in the most obliging manner one could wish. He thanked him for all the favors he had done his son ; adding withal, the obligation was the greater as his son was a young man, not much acquainted with the world, and that he might contribute to his information.

Cogia Houssain returned the compliment by assuring Ali Baba that though his son might not have acquired the experience of older men, he had good sense equal to the experience of many others. After a little more conversation on different subjects, he offered to take his leave, when Ali Baba, stopping him, said : " Where are you going, sir, in so much haste ? I beg you would do me the honor to sup with me. Though my entertainment may not be worthy your acceptance, such as it is, I heartily offer it."

" Sir," replied Cogia Houssain, " I am thoroughly persuaded of your good-will ; but the truth is, I can eat no victuals that have any salt in them. Therefore judge how I should feel at your table."

" If that is the only reason," said Ali Baba, " it ought not to deprive me of the honor of your company ; for, in the first place, there is no salt ever put into my bread, and as to the meat we shall have to-night, I promise you there shall be none in that. Therefore you must do me the favor to stay."

Ali Baba went into the kitchen and ordered Morgiana to put no salt to the meat which was to be served that night.

Morgiana, who was always ready to obey her master, could not help being surprised at his strange order. " Who is this man," said she, " who eats no salt with his meat ? Your supper will be spoiled."

" Do not be angry, Morgiana," replied Ali Baba. " He is an honest man. Therefore do as I bid you."

Morgiana obeyed, though with no little reluctance, and had a curiosity to see this man who ate no salt. To this end, when she had finished what she had to do in the kitchen, she helped Abdalla to carry up the dishes; and looking at Cogia Houssain, knew him at first sight, notwithstanding his disguise, to be the captain of the robbers, and examining him very carefully perceived that he had a dagger under his garment.

When Abdalla came for the dessert of fruit and had put it with the wine and glasses before Ali Baba, Morgiana retired, dressed herself neatly, girded her waist with a silver-gilt girdle, to which there hung a poniard with a hilt of the same metal, and put a handsome mask on her face. When she had thus arrayed herself, she said to Abdalla, "Take your tambourine, and let us go and divert our master and his son's friend."

Abdalla took his tambourine and played all the way into the hall before Morgiana, who, when she came to the door, made a low obeisance by way of asking leave to exhibit her skill, while Abdalla left off playing. "Come in, Morgiana," said Ali Baba, "and let Cogia Houssain see what you can do, that he may tell us what he thinks of your performance."

Cogia Houssain, who did not expect this diversion after supper, began to fear he should not be able to take advantage of the opportunity he thought he had found; but hoped, if he now missed his purpose, to secure it another time, by keeping up a friendly intercourse with the father and son. Therefore, though he could have wished Ali Baba would have declined the dance, he pretended to be obliged to him for it, and expressed his satisfaction at what he saw.

As soon as Ali Baba and Cogia Houssain had done talking, Abdalla commenced to play on the tambourine and at the same time sung an air, to which Morgiana, who was an excellent performer, danced in such a manner as would have created admiration in any company.



After she had danced several dances with much grace, she drew the poniard, and holding it in her hand, began a dance, in which she outdid herself by the many different figures, light movements, and the surprising leaps and wonderful exertions with which she accompanied it. At last she snatched the tambourine from Abdalla with her left hand, and holding the dagger in her right, presented the other side of the tambourine, after the manner of those who get a livelihood by dancing and solicit the liberality of the spectators.

Ali Baba put a piece of gold into the tambourine, as did also his son; and Cogia Houssain seeing that she was coming to him, had pulled his purse out of his bosom to make her a present. But while he was putting his hand in the purse, Morgiana plunged the poniard into his heart.

Ali Baba and his son, shocked at this action, cried out aloud. "Unhappy woman!" exclaimed Ali Baba, "what have you done to ruin me and my family?"

"It was to preserve, not to ruin, you," answered Morgiana; "for see here," continued she, opening the pretended Cogia Houssain's garment and showing the dagger, "what an enemy you had entertained! Look well at him and you will find him to be both the false oil merchant and the captain of the gang of forty robbers. Before I saw him, I suspected him as soon as you told me you had such a guest. You now find that my suspicion was not groundless."

Ali Baba, who immediately felt the new obligation he had to Morgiana for saving his life a second time, embraced her. "Morgiana," said he, "I gave you your liberty and then promised you that my gratitude should not stop there, but that I would soon give you higher proofs of its sincerity, which I now do by making you my daughter-in-law."

Then addressing himself to his son, he said: "I believe you, son, to be so dutiful a child that you will not refuse Morgiana for your wife. You see that Cogia Houssain sought your friend-

ship with a design to take away my life; and if he had succeeded, there is no doubt but he would have sacrificed you also to his revenge. Consider that by marrying Morgiana you marry the preserver of my family and your own."

The son, far from showing any dislike, readily consented to the marriage, not only because he would not disobey his father, but also because it was agreeable to his inclination. After this they buried the captain of the robbers with his comrades. A few days later, Ali Baba celebrated the wedding of his son and Morgiana with a great feast and the usual dancing, and had the satisfaction to see that his friends and neighbors whom he invited had no knowledge of the true motives of the marriage.

Ali Baba did not visit the robbers' cave for a whole year, as he supposed the other two members of the troop, whom he could get no account of, might be alive. At the year's end, when he found they had not made any attempt to disturb him, he had the curiosity to make another journey to the place where the treasure was concealed in the forest. He mounted his horse, and when he came to the cave he alighted and tied his horse to a tree. Then approaching the entrance he pronounced the words, "Open, Sesame!" and the door opened.

He entered the cavern, and by the condition he found things in judged that nobody had been there since the captain had fetched the goods for his shop. It was quite evident that all the robbers who knew of the cave were dead, and Ali Baba believed he was the only person in the world who had the secret of opening it, and that all the treasure was at his sole disposal. He put as much gold into his saddle-bags as his horse would carry, and returned to town. Some years later he carried his son to the cave and taught him the secret of opening and shutting the door. The son handed the secret down to his posterity, who, using their good fortune with moderation, lived in great honor and splendor.

## THE HISTORY OF PRINCE ZEYN ALASNAM AND THE SULTAN OF THE GENII

There was a Sultan of Bussorah blessed with great prosperity and happy in the affections of his people. His only source of affliction was, that he was childless. But after many years had passed a son was born to him, whom he named Zeyn Alasnam.

Zeyn was educated with the greatest care. . While, however, the prince was yet young, the good sultan fell sick of a disorder, which all the skill of his physicians could not cure, and presently he died.

As soon as the mourning for his father was passed, Prince Zeyn began to show that he was unfit to govern a kingdom. He gave way to all kinds of dissipation and conferred on his youthful but evil associates the chief offices in the kingdom. He lost all the respect of his people and emptied his treasury.

The queen his mother tried to correct her son's conduct, assuring him that if he did not take another course, he would cause some revolution, which perhaps might cost him his crown and his life. What she thus foretold had nearly happened. The people began to murmur against the government, and their murmurs would certainly have been followed by a general revolt if the sultan had not listened to his mother and suffered himself to be prevailed on. He dismissed his youthful advisers and committed the government to discreet aged men.

Zeyn, seeing all his wealth consumed, repented that he had made no better use of it. He fell into a profound melancholy and nothing could comfort him. One night he saw in a dream a venerable old man coming towards him, who with a smiling countenance said: "Know, Zeyn, that there is no sorrow but what is followed by mirth; no misfortune but what in the end brings some happiness. If you desire to see the end of your

affliction, set out for Grand Cairo, where great prosperity awaits you."

The young sultan was much struck with his dream, and spoke of it very seriously to his mother, who only laughed at it. "My son," said she, "would you leave your kingdom and go into Egypt on the faith of a dream, which may be illusive?"

"Why not, madam?" answered Zeyn; "do you imagine all dreams are worthless? No, no, they often are divinely inspired. The old man who appeared to me had something holy about his person. I rely on the promises he has made me, and am resolved to follow his advice."

The queen endeavored to dissuade him, but in vain. The sultan entreated her to undertake the government of the kingdom, and set out one night very privately from his palace and took the road to Cairo, alone and unattended.

After much trouble and fatigue he arrived at that famous city. He alighted at the gate of a mosque, where, being spent with weariness, he lay down. No sooner was he fallen asleep than he saw the same old man, who said to him: "I am pleased with you, my son. You have believed me, and now I want you to know that I have not imposed on you this long journey with any other design than to try you. I find you have courage and resolution. You deserve I should make you the richest and happiest prince in the world. Return to Bussorah and you shall find immense wealth in your palace. No king ever possessed so rich a treasure."

Prince Zeyn was not pleased with this dream. "Alas!" thought he to himself when he awoke, "how much was I mistaken! That old man is no other than the production of my disturbed imagination. My fancy was so full of him that it is no wonder I have seen him again. I had best return to Bussorah. What should I do here any longer? It is fortunate that I told none but my mother the motive of my journey. I should become a jest to my people were they to know it."

Accordingly, he set out for his kingdom, and as soon as he arrived there the queen asked him whether he returned well pleased. He told her all that had happened, and was so much concerned for having been so foolish that the queen, instead of adding to his vexation by reproving or laughing at him, comforted him. "Forbear afflicting yourself, my son," said she; "if God has appointed you riches, you will have them without any trouble. Be contented. Apply yourself to making your subjects happy. By securing their happiness you will establish your own."

Sultan Zeyn vowed that he would for the future follow his mother's advice and be directed by the wise viziers she had chosen to assist him in the government. But the very night after he returned to his palace he saw the old man the third time in a dream, who said to him: "The time of your prosperity is come, brave Zeyn. To-morrow morning, as soon as you are up, take a pick-axe and dig in the late sultan's private room. You will there find a rich treasure."

As soon as the sultan awoke he got up, ran to the queen's apartment, and with much eagerness told her the new dream of that night. "Really, my son," said the queen, smiling, "this is a very queer old man; but have you a mind to believe him again? At any rate, the task now enjoined on you is not so bad as your former long journeys."

"Well, madam," answered the sultan, "I must own that this third dream has restored my confidence. Last night he exactly pointed out to me the place where the treasures are. I would rather search in vain than blame myself as long as I live for having, perhaps, missed great riches, by being too unbelieving."

Having spoken thus he left the queen's apartment, caused a pick-axe to be brought to him, and went alone into the late sultan's private room. He immediately began work, and took up more than half the square stones it was paved with, yet saw not the least appearance of what he sought. He ceased working

to take a little rest, thinking within himself, "I am much afraid my mother had-cause enough to laugh at me."

However, he took heart and went on with his labor, until he discovered a white slab, which he took up, and under it found a staircase of white marble. He immediately lighted a lamp and went down the stairs into a room, the floor whereof was laid with tiles of chinaware, while the roof and walls were of crystal. The room contained four golden tables, on each of which were ten urns of porphyry. He went up to one of the urns, took off the cover, and, with no less joy than surprise, perceived it was full of pieces of gold. He looked into all the forty, one after another, and found them full of the same coin, and taking out a handful, he carried it to the queen.

The queen, as may be imagined, was amazed when the sultan gave her an account of what he had discovered. "Oh my son!" said she, "take heed you do not squander all this wealth foolishly, as you have already done the royal treasure. Let not your enemies have so much occasion to rejoice."

"No, madam," answered Zeyn, "I will henceforward live in such a manner as shall be pleasing to you."

The queen desired her son to conduct her to the wonderful underground place, which the late sultan her husband had made with such secrecy that she had never heard of it. Zeyn led her to the private room, down the marble stairs, and into the chamber where the urns were. She observed everything with the eye of curiosity, and in a corner spied a little urn of the same sort of stone as the others. The prince had not before taken notice of it, but, opening it, found inside a golden key. "My son," said the queen, "this key certainly belongs to some other treasure. Let us search well. Perhaps we may discover the use it is designed for."

They examined the chamber with the utmost exactness and at length found a keyhole in one of the panels of the wall. The sultan immediately tried the key, and readily opened the door,

which led into a chamber. In the midst of this room were nine pedestals of massy gold, on eight of which stood as many statues, each of them made of a single diamond, and from them darted such a brightness that the whole room was perfectly light.

"Oh heavens!" cried Zeyn, in astonishment, "where could my father find such rarities?"

The ninth pedestal redoubled this amazement, for it was covered with a piece of white satin, on which were written these words: "Dear son, it cost me much toil to procure these eight statues; but though they are extraordinarily beautiful, you must understand that there is a ninth in the world, which surpasses them all. That alone is worth more than a thousand such as these. If you desire to be master of it, go to the city of Cairo in Egypt. One of my old slaves, whose name is Mobarec, lives there. You will easily find him. Visit him and tell him all that has befallen you. He will conduct you to the place where that wonderful statue is, which you will obtain with safety."

The young sultan having read these words said to the queen, "I will set out for Grand Cairo; nor do I believe, madam, that you will now oppose my design."

"No, my son," answered the queen, "I am not against it."

The prince made ready his equipage, but would take only a small number of slaves with him.

Nothing remarkable befell him by the way, but arriving at Cairo he inquired for Mobarec. The people told him he was one of the wealthiest inhabitants of the city; that he lived like a great lord, and that his house was open, especially for strangers. Zeyn was conducted thither, knocked at the gate, which a slave opened and demanded, "What is it you want, and who are you?"

"I am a stranger," answered the prince, "and having heard much of the lord Mobarec's generosity, am come to take up my lodging with him."

The slave desired Zeyn to wait while he went to acquaint his master, who ordered him to request the stranger to walk in.

The slave returned to the gate and told the prince he was welcome.

Zeyn went in, crossed a large court, and entered a hall magnificently furnished, where Mobarec received him very courteously, returning thanks for the honor he did him in accepting a lodging in his house. The prince, having answered his compliment, said to Mobarec, "I am the son of the late Sultan of Bussorah, and my name is Zeyn Alasnam."

"That sovereign," said Mobarec, "was formerly my master ; but I never knew he had any children. What is your age?"

"I am twenty years old," answered the sultan. "How long is it since you left my father's court?"

"Almost two-and-twenty years," replied Mobarec. "But how can you convince me that you are his son?"

"My father," rejoined Zeyn, "had a subterraneous place under his private room in which I have found forty porphyry urns full of gold."

"And what more is there?" said Mobarec.

"Nine pedestals of massive gold," answered the prince, "on eight whereof are as many diamond statues, and on the ninth a piece of white satin, on which my father has written what I am to do to procure another statue, more valuable than all those together. You know where that statue is, for it is mentioned on the satin that you will conduct me to it."

As soon as he had spoken these words, Mobarec fell down at his feet, and kissing one of his hands several times, said : "I bless God for having brought you hither. I know you to be the Sultan of Bussorah's son. If you will go to the place where the wonderful statue is, I will conduct you ; but you must first rest here for a short time. This day I entertain the great men of the city. Will you vouchsafe to come and be merry with us?"

"I shall be very glad," replied Zeyn, "to be admitted to your feast."

Mobarec immediately led him under a dome where the com-



pany was, seated him at the table, and served him. The merchants of Cairo were surprised and whispered to one another, "Who is this stranger to whom Mobarec pays so much respect?"

When they had dined, Mobarec, directing his discourse to the company, said: "Know, my friends, that this young stranger is the son of the Sultan of Bussorah, my late master. His father purchased me and died without making me free; so that I am still a slave, and consequently all I have of right belongs to this young prince, his sole heir."

Here Zeyn interrupted him. "Mobarec," said he, "I declare, before all these guests, that I make you free from this moment, and that I renounce all right to your person and all you possess. Consider what you would have me do more for you."

Mobarec kissed the ground and returned the prince most hearty thanks.

The next day Zeyn said to Mobarec: "I have taken rest enough. I came not to Cairo for pleasure. My design is to obtain the ninth statue. It is time for us to set out in search of it."

"Sir," said Mobarec, "I am ready to comply with your desires; but you know not what dangers you must encounter to make this precious acquisition."

"Whatsoever the danger may be," answered the prince, "I have resolved to make the attempt. I will either perish or succeed. Do you but bear me company and let your resolution be equal to mine."

Mobarec, finding him determined to go, called his servants and ordered them to make ready his equipage. The prince and he then set out. They travelled many days. At length, being come to a delightful spot, they alighted from their horses. Mobarec then said to the servants that attended them, "Do you remain here till we return."

Then he said to Zeyn: "Now, sir, let us advance by ourselves. You will stand in need of all your courage."

They soon came to a vast lake. Mobarec sat down on the brink of it, saying to the prince, "We must cross this water."

"How can we," asked Zeyn, "when we have no boat?"

"You will see one appear in a moment," replied Mobarec. "The enchanted boat of the Sultan of the Genii will come for us. But you must observe a profound silence. Do not speak to the boatman, and whatever extraordinary circumstance you observe, say nothing; for I tell you beforehand that if you utter one word when we are embarked, the boat will sink."

"I shall take care to be silent," said the prince. "You need only tell me what I am to do, and I will strictly comply."

Whilst they were talking, he spied a boat made of red sandalwood on the lake. It had a mast of fine amber and a blue satin flag. There was only one boatman in it, and he had the head of an elephant and the body of a tiger. When the boat was come to the prince and Mobarec, the monstrous boatman took them up one after the other with his trunk, put them into his boat, and carried them over the lake in a moment. He then again took them up with his trunk, set them ashore, and immediately vanished with his boat.

"Now we may talk," said Mobarec. "The island we are in belongs to the King of the Genii. Look around you, prince. Can there be a more delightful spot? Behold the fields adorned with all sorts of flowers and plants. Admire those beautiful trees, whose branches bend down to the ground. Hear those harmonious songs from a thousand birds of as many various sorts, unknown in other countries."

Zeyn could not sufficiently admire the beauties with which he was surrounded, and still found something new as he advanced farther into the island.

At length they came before a palace built of emeralds, encompassed by a wide moat, on the banks whereof, at certain distances, were planted such tall trees that they shaded the whole palace. The gate was of massy gold and was approached

by a bridge. At the entrance to the bridge stood a company of very tall genii, who guarded the portals of the castle with great clubs of steel.

"Let us at present proceed no farther," said Mobarec, "or these genii will destroy us; and in order to prevent their coming to us, we must perform a magic ceremony."

Then Mobarec laid on the ground two large mats, on the edges whereof he scattered some precious stones, musk, and amber. Afterwards he sat down on one of the mats, and Zeyn on the other, and Mobarec said to the prince: "I shall now conjure the Sultan of the Genii, who lives in the palace that is before us. If our coming into this island is displeasing to him, he will appear in the shape of a dreadful monster; but if he approves of your design, he will show himself in the shape of a handsome man. As soon as he appears before us, you must rise and salute him, without going off your mat; for you would certainly perish should you stir from it. You must say to him, 'Lord of the Genii, I wish your majesty may protect me, as you always protected my father; and I most humbly beg you to give me the ninth statue.'"

Mobarec, having thus instructed Prince Zeyn, began his conjuration. Immediately their eyes were dazzled by a long flash of lightning, which was followed by a clap of thunder. The whole island was covered with a thick darkness, a furious storm of wind blew, a dreadful cry was heard, the island felt a shock as if of an earthquake, and the Sultan of the Genii appeared in the shape of a very handsome man, yet there was something terrific in his air.

As soon as King Zeyn had prostrated himself and spoken as he had been taught by Mobarec, the Sultan of the Genii, smiling, answered: "My son, I loved your father, and every time he came to pay me his respects, I presented him with a statue, which he carried away with him. I have no less kindness for you. I obliged your father, some days before he died, to write

that which you read on the piece of white satin. I promised him to receive you under my protection, and to give you the ninth statue, which in beauty surpasses those you have already. I had begun to perform my promise to him, for it was I whom you saw in a dream in the shape of an old man. I caused you to open the underground place where the urns and the statues are deposited. I know the motive that brought you hither. You shall obtain what you desire on certain conditions. You must return with Mobarec, and you must swear to come again to me, and to bring with you a young maiden who has reached her twentieth year, and who has never entertained a wish to be married. She must also be perfectly beautiful ; and you so much a master of yourself as not to determine to keep her for your wife, as you are conducting her hither. I will give you a looking-glass, which will clearly reflect no other image than that of the young maiden you are in search of. Now swear to me to observe these conditions and keep your oath like a man of honor. Otherwise I will take away your life, notwithstanding the kindness I have for you."

Zeyn Alasnam accepted the conditions and swore that he would faithfully keep his word. The Sultan of the Genii then delivered to him a looking-glass, saying: "My son, you may return when you please. There is the glass you are to use."

Zeyn and Mobarec took leave of the Sultan of the Genii and went towards the lake. The boatman with the elephant's head brought the boat and ferried them over the lake as he had done before. They joined their servants and returned with them to Cairo.

The young sultan rested a few days at Mobarec's house and then said to him, "Let us go to Bagdad, to seek a maiden for the Sovereign of the Genii."

"Why, are we not at Grand Cairo?" said Mobarec. "Shall we not there find beautiful maidens?"

"You are in the right," answered the prince ; "but how shall we learn where they are?"

"Do not trouble yourself about that," answered Mobarec. "I know a very shrewd old woman, whom I will intrust with the affair, and she will acquit herself well."

Accordingly, the old woman found means to show King Zeyn a considerable number of beautiful maidens of twenty years of age ; but when he had viewed them, and came to consult his glass, it always appeared sullied. All the maidens in the court and city who were in their twentieth year underwent the trial one after another, but the glass never remained bright and clear.

When Zeyn and Mobarec saw there were no maidens to be found in Cairo who did not wish to be married, they went to Bagdad, where they hired a magnificent palace, and soon made acquaintance with the chief people of the city.

There lived at Bagdad at this time an imaun<sup>o</sup> of much repute and noted for his charity. His name was Boubekir Muezin. To him Mobarec went and offered a purse of five hundred gold pieces, in the name of Prince Zeyn, to distribute among the poor. On the next day, Boubekir Muezin waited on Prince Zeyn to return to him his thanks ; and on hearing the purpose of his visit to Bagdad, told him of a young maiden, the daughter of a former vizier of the Sultan of Bagdad, whom he was assured would fulfil the terms required by Prince Zeyn, and offered to ask her from her father as the wife of the prince if he would go with him to her father's mansion. The prince accompanied the imaun to the vizier's ; and the vizier, as soon as he was acquainted with the prince's birth and design, called his daughter and made her take off her veil. Never had the young Sultan of Bussorah beheld such a perfect and striking beauty. He pulled out his glass, which remained bright and unsullied.

When he perceived he had at length found such a person as he desired, he entreated the vizier to grant her to him. Immediately the cadi was sent for, the contract signed, and the

marriage prayer said. After this ceremony, Zeyn conducted the vizier to his house, where he treated him magnificently and gave him considerable presents. Next day he sent a vast quantity of jewels by Mobarec, who conducted the bride home, where the wedding was celebrated with all the pomp that became Zeyn's rank and dignity. When all the company was dismissed Mobarec said to his master : "Let us begone, sir, let us not stay any longer at Bagdad, but return to Cairo. Remember the promise you made the Sultan of the Genii."

"Let us go," answered the prince ; "I must take care to do exactly as I agreed ; yet I must confess, my dear Mobarec, that, if I obey the Sultan of the Genii, it is not without reluctance. The damsel I have married is so charming that I am tempted to carry her to Bussorah and place her on the throne."

"Alas ! sir," answered Mobarec, "take heed how you give way to your inclination. Whatever it costs you, be as good as your word to the Sultan of the Genii."

"Well, then, Mobarec," said the prince, "do you take care to conceal the lovely maid from me. Let her never appear in my sight — perhaps I have already seen too much of her."

Mobarec made all ready for their departure. They returned to Cairo and thence set out for the island of the Sultan of the Genii. When they arrived, the maid, who had performed the journey in a litter, and whom the prince had never seen since his marriage, said to Mobarec : "Where are we ? Shall we soon be in the dominions of the prince my husband ?"

"Madam," answered Mobarec, "it is time to undeceive you. Prince Zeyn married you only in order to get you from your father. He did not intend to make you Sovereign of Bussorah, but to deliver you to the Sultan of the Genii."

At these words she began to weep bitterly, which moved the prince and Mobarec. "Take pity on me," said she. "I am a stranger. You will be accountable to God for your treachery towards me."

Her tears and complaints were of no effect, for she was presented to the Sultan of the Genii, who having gazed on her with attention, said to Zeyn: "Prince I am satisfied with your behavior. The maiden you have brought me is beautiful and good, and I am pleased with the restraint you have put on yourself to fulfil your promise to me. Return to your dominions, and when you enter the underground room, where the eight statues are, you shall find the ninth which I promised you. I will make my genii carry it thither."

Zeyn thanked the King of the Genii, and returned to Cairo with Mobarec, but did not stay long in Egypt, for his impatience to see the ninth statue made him hasten his departure. However, he could not but often think regretfully of the young girl he had married and blame himself for having deceived her. "Alas!" said he to himself, "I have taken her from a tender father to sacrifice her to a genie. Oh, wonderful beauty! you deserve a better fate."

Sultan Zeyn, disturbed with these thoughts, at length reached Bussorah, where his subjects made extraordinary rejoicings for his return. He went directly to give an account of his journey to his mother, who was in a rapture to hear that he had obtained the ninth statue. "Let us go, my son," said she, "and see it, for it is certainly in the underground chamber, since the Sultan of the Genii said you should find it there."

The young sultan and his mother being both impatient to see the wonderful statue, went down into the room of the statues; but how great was their surprise, when, instead of a statue of diamonds, they beheld on the ninth pedestal a most beautiful girl, whom the prince knew to be the same whom he had conducted to the island of the genii! "Prince," said the young maid, "you are surprised to see me here. You expected to have found something more precious than me, and I question not but that you now repent having taken so much trouble. You expected a better reward."

"Madam," answered Zeyn, "Heaven is my witness that I more than once had nearly broken my word with the Sultan of the Genii by keeping you myself. Whatever be the value of a diamond statue, is it worth the satisfaction of having you mine? I love you above all the diamonds and wealth in the world."

Just as he had done speaking, a clap of thunder was heard, which shook the subterraneous place. Zeyn's mother was alarmed, but the Sultan of the Genii immediately appearing dispelled her fear. "Madam," said he to her, "I protect and love your son. I had a mind to try, whether, at his age, he could subdue himself. This is the ninth statue I designed for him. It is more rare and precious than the others. Live happy, Zeyn, with this your wife," said he, directing his discourse to the young prince, "and if you would have her true and constant to you, love her always and love her only."

Having spoken these words, the Sultan of the Genii vanished, and Zeyn, enchanted with the young lady, the same day caused her to be proclaimed Queen of Bussorah, over which they reigned in mutual happiness to an advanced age.

## THE STORY OF SINDBAD THE SAILOR

In the reign of the caliph, Haroun Alraschid, there lived at Bagdad a poor porter called Hindbad. One day, when the weather was very hot, he was employed to carry a heavy burden from one end of the town to the other. Being much fatigued, he took off his load and sat on it to rest near a large mansion.

He was much pleased that he stopped at this place; for an agreeable smell of wood of aloes, mixed with the scent of rose-water, came from the house, and completely perfumed and embalmed the air. Besides, he heard a concert of instrumental music, accompanied with the harmonious notes of nightingales and other birds. This charming melody and the smell of sev-



eral sorts of savory dishes made the porter conclude there was a feast, and great rejoicings within. His business seldom lead him that way, and he knew not to whom the mansion belonged ; but he went to some of the servants, whom he saw standing at the gate in magnificent apparel and asked the name of the proprietor.

"How," replied one of them, "do you live in Bagdad, and know not that this is the house of Sindbad the sailor, that famous voyager, who has sailed around the world?"

The porter lifted up his eyes to heaven and said : "Almighty Creator of all things, consider the difference between Sindbad and me ! I am every day exposed to fatigues and calamities, and can scarcely get coarse barley-bread for myself and my family, whilst happy Sindbad expends immense riches and leads a life of continual pleasure. What has he done to obtain from Thee a lot so agreeable ? And what have I done to deserve one so wretched ?"

Whilst the porter was thus indulging his melancholy, a servant came out of the house and, taking him by the arm, bade him follow him, for Sindbad his master wanted to speak to him.

The servant brought him into a great hall, where a number of people were gathered around a table. At the upper end sat a comely, venerable gentleman, with a long white beard, and behind him stood a number of officers and domestics, all ready to attend him. This person was Sindbad. Hindbad, whose fear was increased at the sight of so many people and of a banquet so rich, saluted the company trembling. Sindbad told him to draw near, seated him at his right hand, and served him.

The porter's complaint had been heard by Sindbad himself through the window, and this it was that induced him to have Hindbad brought in. When the repast was over, Sindbad addressed his conversation to Hindbad and inquired his name and employment and said, "I wish you to repeat here what you lately said in the street."

At this request, Hindbad hung down his head in confusion and replied, "My lord, I confess that my fatigue put me out of humor, and occasioned me to utter some indiscreet words which I beg you to pardon."

"Do not think I am so unjust," resumed Sindbad, "as to resent such a complaint. But I must rectify your error concerning myself. You think, no doubt, that I have acquired without labor and trouble the ease and indulgence which I now enjoy. But do not mistake. I did not attain to this happy condition without enduring for several years more trouble of body and mind than can well be imagined. Yes, gentlemen," he added, speaking to the whole company, "I assure you that my sufferings have been of a nature so extraordinary as would deprive the greatest miser of his love of riches ; and as an opportunity now offers, I will, with your leave, relate the dangers I have encountered, which I think will not be uninteresting to you."

### THE FIRST VOYAGE OF SINDBAD THE SAILOR

My father was a wealthy merchant of much repute. He bequeathed me a large estate, which I wasted in riotous living. I quickly perceived my error and that I was misspending my time, which is of all things the most valuable. I remembered the saying of the great Solomon, which I had frequently heard from my father, "A good name is better than precious ointment." Struck with this reflection, I resolved to walk in my father's ways, and I entered into a contract with some merchants and embarked with them on board a ship we had jointly fitted out.

We set sail and steered our course towards the Indies. At first I was troubled with sea-sickness, but speedily recovered my health and was not afterwards subject to that complaint.

In our voyage we touched at several islands, where we sold or exchanged our goods. One day, whilst under sail, we were becalmed near a small island that was but little elevated above

the level of the water and resembled a green meadow. The captain ordered his sails to be furled and permitted such persons as were so inclined to land. Of this number I was one.

But while we were enjoying ourselves in eating and drinking, and recovering ourselves from the fatigue of the sea, the island suddenly trembled and shook us terribly.

The trembling of the island was perceived on board the ship and we were called on to reëmbark speedily, or we should all be lost ; for what we took for an island proved to be the back of a sea monster. The nimblest got into the ship, others betook themselves to swimming ; but as for myself, I was still on the island when it disappeared into the sea, and I had only time to catch hold of a piece of wood that we had brought out of the ship to make a fire. Meanwhile the captain, having taken up, as he supposed, all those that swam, resolved to improve the favorable gale that had just risen, and hoisting his sails pursued his voyage, so that it was impossible for me to regain the ship.

Thus was I exposed to the mercy of the waves all the rest of the day and the following night. By that time my strength was gone, and I despaired of saving my life, when happily a wave threw me against an island. The bank was high and rugged, and I could scarcely have got up had it not been for some roots of trees which I found within reach. When the sun arose, though I was very feeble, both from hard labor and want of food, I crept along to find some herbs fit to eat, and had the good luck not only to procure some, but likewise to discover a spring of excellent water, which contributed much to revive me. After this I advanced farther into the island and at last reached a fine plain, where I perceived some horses feeding. I went towards them, when I heard the voice of a man, who immediately appeared and asked me who I was. I related to him my adventure, after which, taking me by the hand, he led me into a cave, where there were several other people no less amazed to see me than I was to see them.

I partook of some provisions which they offered me. Then I asked them what they did in such a desert place ; to which they answered, that they were grooms belonging to the sovereign of the island, and that every year they brought thither the king's horses for pasturage. They added, that they were to return home on the morrow, and had I been one day later, I must have perished because the inhabited part of the island was a great distance off, and it would have been impossible for me to have got thither without a guide.

Next morning they journeyed toward the capital of the island, and took me with them. When we arrived they presented me to the king. He asked me who I was and by what adventure I had come into his dominions. After I had satisfied him, he told me he was much concerned for my misfortune, and at the same time ordered that I should want for nothing, which commands his officers were so generous and careful as to see exactly fulfilled.

Being a merchant, I made friends with men of my own profession, and particularly inquired for traders who were strangers, that perchance I might hear news from Bagdad or find an opportunity to return. For the king's capital is situated on the seacoast and has a fine harbor, where ships come constantly from the different quarters of the world.

One day the ship arrived in which I had embarked at Busorah. I at once knew the captain, and I went and asked him for my bales. "I am Sindbad," said I, "and those bales marked with his name are mine."

When the captain heard me speak thus, he exclaimed : "Heavens ! whom can we trust in these times ! I saw Sindbad perish with my own eyes, as did also the passengers on board, and yet you say you are that Sindbad. What impudence is this ! and what a false tale to tell, in order to possess yourself of what does not belong to you !"

"Have patience," replied I ; "do me the favor to hear what I have to say."

The captain was at length persuaded that I was no cheat ; for there came people from his ship who knew me, paid me great compliments, and expressed much joy at seeing me alive. At last he recollected me himself and embraced me. "God be praised," said he, "for your happy escape ! I cannot express the joy it affords me. Take your goods and do with them as you please."

I selected the most valuable articles in my bales and presented them to the king, who, knowing my misfortune, asked me how I came by such rarities. I acquainted him with the circumstances of their recovery. He was pleased at my good luck, accepted my present, and in return gave me one much more considerable. Then I took leave of him and after I had exchanged my goods for the commodities of that country, went aboard the same ship on which I had begun my voyage. I carried with me wood of aloes, camphor, nutmegs, cloves, pepper, and ginger, and at last arrived at Bussorah, whence I came to this city, with the value of one hundred thousand sequins.

Sindbad now ordered the musicians to proceed with their concert, which the story had interrupted. Later, he sent for a purse of one hundred sequins, and giving it to the porter, said, "Take this, Hindbad, return to your home, and come back tomorrow to hear more of my adventures."

The porter went away, astonished at the honor done him and the present made him. The account of this adventure proved very agreeable to his wife and children, who did not fail to return thanks for what providence had sent them by the hand of Sindbad.

Hindbad put on his best robe next day and returned to the bountiful traveller, who received him with a pleasant air and welcomed him heartily. When all the guests had arrived, dinner was served and continued a long time. At its conclusion, Sindbad, addressing himself to the company, said : "Gentlemen, be pleased to listen to the adventures of my second voyage."

## THE SECOND VOYAGE OF SINDBAD THE SAILOR

I designed, after my first voyage, to spend the rest of my days at Bagdad ; but it was not long ere I grew weary of an indolent life, and I put to sea a second time with merchants of known probity. We embarked on board a good ship and traded from island to island and exchanged goods with great profit. One day we landed on an island covered with many sorts of fruit trees, but we could see neither man nor animal. We walked in the meadows, and whilst some diverted themselves with gathering flowers and others fruits, I took my provisions and sat down near a stream betwixt two high trees, which formed a thick shade. I made a good meal and afterwards fell asleep. I cannot tell how long I slept, but when I awoke the ship was gone.

In this sad condition I was ready to die with grief. I cried out in agony, beat my head and breast, and threw myself on the ground, where I lay in despair. I upbraided myself a hundred times for not being content with the produce of my first voyage that might have sufficed me as long as I lived. But all this was in vain, and my repentance came too late. At last I resigned myself to the will of God. Not knowing what to do I climbed to the top of a lofty tree, whence I looked about on all sides to see if I could discover anything that could give me hopes. When I gazed towards the sea, I could see nothing but sky and water ; but looking over the land I beheld something white ; and coming down, I took what provisions I had left and went towards it, the distance being so great that I could not distinguish what it was.

As I approached, I thought it seemed to be a white dome, of great height and extent. When I came to the dome, I examined it to learn if it was open on any side, but saw it was not, and that it was so smooth there was no climbing up to the top. It was at least fifty paces round.

By this time the sun was about to set and all of a sudden the sky became as dark as if it had been covered with a thick cloud. I was much astonished at this sudden darkness, but much more when I found it was occasioned by a bird of monstrous size that came flying towards me. I remembered that I had often heard mariners speak of a bird of vast size called the roc, and concluded that the great dome which I so much admired must be its egg. Soon the bird alighted and sat over the egg. While it was coming I had crept close to the egg, and now I had before me one of the bird's legs which was as big as the trunk of a tree. I tied myself strongly to it with my turban, in hopes that the roc next morning would carry me with it out of the lonely island. After having passed the night in this condition, the bird flew away as soon as it was daylight and carried me so high that I could not discern the earth. It afterwards descended with such rapidity that I lost my senses. But when I found myself on the ground, I speedily untied my turban, and had scarcely released myself when the roc, having taken up a serpent of enormous length in its bill, flew away.

The spot where it left me was encompassed on all sides by mountains that seemed to reach above the clouds, and so steep that there was no possibility of getting out of the valley. This was a new perplexity; so that when I compared the place with the desert island from which the roc had brought me, I found I had gained nothing by the change.

As I walked through the valley, I perceived it was strewed with diamonds, some of which were of a surprising bigness. I took pleasure in looking on them; but shortly saw at a distance such objects as greatly diminished my satisfaction and which I could not view without terror, namely, a great number of serpents so monstrous that the least of them was capable of swallowing an elephant. They retired in the daytime to their dens, where they hid themselves from the roc, their enemy, and came out only in the night.

I spent the day in walking about in the valley, resting myself at times in such places as I thought most convenient. When night came on I went into a cave, where I thought I might repose in safety. I secured the entrance, which was low and narrow, with a great stone to preserve me from the serpents, but not so close fitting as to exclude the light. I supped on part of my provisions, but the serpents, which began hissing round me, put me into such extreme fear that I did not sleep. When day appeared the serpents retired, and I came out of the cave trembling. I can justly say that I walked on diamonds, without feeling any inclination to touch them. At last I sat down, and, in spite of my fears, fell asleep, not having closed my eyes during the night. But I had scarcely shut my eyes when something fell by me with a great noise and awoke me. This was a large piece of raw meat; and at the same time I saw several other pieces fall down from the rocks in different places.

I had always regarded as fabulous what I had heard sailors and others relate of the valley of diamonds, and of the stratagems employed by merchants to obtain jewels thence; but now I found that they had stated nothing but the truth. For the fact is that the merchants come to the neighborhood of this valley when the eagles have young ones, and throwing great joints of meat into the valley, the diamonds on whose points they fall stick to them. The eagles, which are stronger in this country than anywhere else, pounce eagerly on those pieces of meat and carry them to their nests on the precipices of the rocks to feed their young. Then the merchants run to the nests, disturb and drive off the eagles by their shouts, and take away the diamonds that stick to the meat.

I perceived in this device the means of my deliverance.

Having collected together the largest diamonds I could find, and put them into the leather bag in which I had carried my provisions, I took the largest of the pieces of meat, tied it close round me with the cloth of my turban, and then laid myself on



the ground with my face downwards, the bag of diamonds being made fast to my girdle.

I had scarcely placed myself in this posture when one of the eagles, having taken me up with the piece of meat to which I was fastened, carried me to its nest on the top of the mountain. The merchant who owned the nest immediately began shouting to frighten the eagle; and when he had obliged it to quit its prey, he came to the nest where I was. He was much alarmed when he saw me; but recovering himself, instead of inquiring how I came thither, began to quarrel with me and asked why I stole his goods? "You will treat me with more civility," replied I, "when you know me better. Do not be uneasy; I have diamonds enough for you and myself. All that the other merchants have together would not equal mine in value. Whatever they have they owe to chance; but I selected for myself, in the bottom of the valley, the diamonds which you see in this bag."

I had scarcely done speaking when several other merchants came crowding about us, much astonished to see me; but they were still more surprised when I told them my story.

They conducted me to their encampment, and there having opened my bag, they were surprised at the largeness of my diamonds and confessed that they had never seen any of such size and perfection. I prayed the merchant who owned the nest to which I had been carried (for every merchant had his own) to take as many diamonds for his share as he pleased. He contented himself with one, and that, too, the least of them, and when I pressed him to take more without fear of doing me any injury, he said, "No, I am very well content with this, which is valuable enough to save me the trouble of making any further voyages, and will raise as great a fortune as I desire."

I spent the night with the merchants, to whom I related my story a second time, for the satisfaction of those who had not heard it. I could not moderate my joy when I found myself

delivered from the dangers I had encountered. I thought myself in a dream and could scarcely believe my escape was real.

The merchants had thrown their pieces of meat into the valley for several days ; and each of them being satisfied with the diamonds that had fallen to his lot, we left the place the next morning and travelled to the sea. We took shipping at the first port we reached and sailed to the isle of Roha, where the trees grow that yield camphor.

Here I exchanged some of my diamonds for merchandise. We went to other islands, and at last, having touched at several trading towns of the continent, we landed at Bussorah, whence I proceeded to Bagdad. There I immediately gave large presents to the poor and lived honorably on the vast riches I had gained with so much fatigue.

Thus Sindbad ended the relation of the second voyage, gave Hindbad another hundred sequins, and invited him to come the next day to hear the account of his third voyage.

### THE THIRD VOYAGE OF SINDBAD THE SAILOR

I soon again grew weary of living a life of idleness, and hardening myself against the thought of any danger I embarked with some merchants on another long voyage. We stopped at a number of ports where we traded. At length we were overtaken by a dreadful tempest, which drove us from our course. The storm continued several days and brought us before the harbor of an island, which the captain was very unwilling to enter ; but we were obliged to cast anchor. When we had furled our sails, the captain told us that this and some other neighboring islands were inhabited by hairy savages, who would speedily attack us ; and though they were dwarfs, yet we must make no resistance, for they were more in number than the locusts ; and if we happened to kill one, they would all fall on us and destroy us.

We soon found that what the captain had told us was but too true. A countless multitude of frightful savages, about two feet high, covered all over with red hair, came swimming towards us and encompassed our ship. They chattered as they came near, but we understood not their language. They climbed up the sides of the ship with such agility as surprised us. They took down our sails, cut the cable, and hauling to the shore made us all get out, and afterwards took the ship to another island, whence they had come. As we looked about us we perceived at a distance a vast building, and went towards it. We found it to be a palace, elegantly built and very lofty, with a gate of ebony, which we opened. We saw before us a large apartment with a porch, having on one side a heap of human bones, and on the other a vast number of roasting spits. We trembled at this spectacle and were seized with deadly fear, when suddenly the gate of the apartment opened with a loud crash and there entered a horrible black man, as tall as a lofty palm-tree. His fore-teeth were very sharp and stood out of his mouth, and his nails were as long and crooked as the talons of the greatest birds. At the sight of so frightful a genie we became insensible and lay like dead men.

At last we came to ourselves and saw him sitting in the porch looking at us. When he had considered us well, he advanced towards us, and laying his hand on me, took me up by the nape of my neck. He examined me, but perceiving me to be so lean that I was nothing but skin and bones, he let me go. He took up all the rest, one by one, and viewed them in the same manner. The captain being the fattest, he roasted and ate him for his supper. Having finished his repast he returned to his porch, where he lay and fell asleep, snoring louder than thunder. He slept thus till morning. As to ourselves, it was not possible for us to enjoy any rest, so that we passed the night in the most painful dread that can be imagined.

When day appeared the giant awoke, got up, went out, and left us in the palace.

The next night we determined to revenge ourselves on the brutish giant and did so in the following manner. After he had again finished his inhuman supper on another of our seamen, he lay down on his back and fell asleep. As soon as we heard him snore, nine of the boldest among us took each of us a spit and thrust them into his eyes and blinded him. The pain made him break out into a frightful yell. He started up and stretched out his hands, in order to sacrifice some of us to his rage ; but we ran to such places as he could not reach ; and after having sought for us in vain he groped for the gate and went out, howling.

We immediately left the palace and hurried to the shore, where with timber that lay about in great quantities we made some rafts, each large enough to carry three men. We waited till day, in order to get on them, for we hoped if the giant did not appear by sunrise that he would prove to be dead ; and if that happened to be the case, we resolved to stay in the island and not to risk our lives on the rafts. But day had scarcely appeared when we saw our cruel enemy accompanied with two others, almost of the same size, leading him, and a great number more coming before him at a quick pace.

We did not hesitate to take to our rafts, and put to sea with all the speed we could. The giants, who perceived this, picked up great stones, and running to the shore, waded into the water, and threw so exactly, that they sunk all the rafts but the one I was on ; and all my companions except the two with me were drowned. We rowed with all our might and got out of the reach of the giants. But we were exposed to the mercy of the waves and winds, and spent that day and the following night in the most painful uncertainty as to our fate. Next morning we had the good fortune to be thrown on an island, where we landed with much joy. We found excellent fruit, which afforded us great relief and recruited our strength.

At night we went to sleep on the seashore ; but were awakened by the noise of a serpent of surprising length and thickness, whose scales made a rustling noise as it wound itself along. It swallowed one of my comrades, notwithstanding the efforts he made to extricate himself from it. The following day, to our great terror, we saw the serpent again, when I exclaimed : " Oh Heaven, to what dangers are we exposed ! We rejoiced yesterday at having escaped from the cruelty of a giant and the rage of the waves. Now are we fallen into another danger equally dreadful."

As we walked about we saw a tall tree, in which we designed to pass the following night for our security ; and having satisfied our hunger with fruit, we mounted it accordingly. Shortly afterward the serpent came hissing to the foot of the tree, raised itself up against the trunk, and meeting with my comrade, who sat lower than I, swallowed him at once and went off.

I remained in the tree till it was day and then came down, more like a dead man than one alive, expecting the same fate as my two companions. This filled me with horror, and I collected a great quantity of small wood, brambles, and dry thorns, and binding them into faggots, made a wide circle with them round the tree and also tied some of them to the branches over my head. When the evening came, I shut myself up within this circle, having the melancholy satisfaction that I had neglected nothing which could preserve me from the cruel destiny with which I was threatened. The serpent failed not to come at the usual hour and went around the tree, seeking for an opportunity to devour me, but was prevented by the rampart I had made ; so the serpent lay till day, like a cat watching in vain for a mouse that has fortunately reached a place of safety. When day appeared, the monster retired, but I dared not leave my fort until the sun rose.

God took compassion on my hopeless state ; for just as I was going, in a fit of desperation, to throw myself into the sea, I

saw a ship in the distance. I called as loud as I could, and unfolding the linen of my turban, displayed it that the people of the ship might observe me. This had the desired effect. The crew perceived me, and the captain sent his boat for me. As soon as I came on board, the merchants and seamen flocked about me to know how I came to that desert island ; and after I had related to them all that had befallen me, the oldest among them said they had several times heard it said there were giants dwelling on that island, who were cannibals ; and as to the serpents, he added, that they abounded on the island, and hid themselves by day and came abroad by night. After having testified their joy at my escaping so many dangers, they brought me the best of their provisions, and took me before the captain, who, seeing that I was in rags, gave me one of his own suits. Looking steadfastly on him, I knew him to be the person who, in my second voyage, had left me on the island where I fell asleep, and sailed without sending to seek for me.

I was not surprised that he, believing me to be dead, did not recognize me. "Captain," said I, "look at me, and you may know that I am Sindbad, whom you left on that desert island."

The captain having considered me attentively recognized me. "God be praised !" said he, embracing me ; "I rejoice that fortune has rectified my fault, and that I can deliver to you your goods, which I always took care to preserve."

I took them from him and made him my acknowledgments for his care of them.

We continued at sea for some time, touched at several islands, and at last, after a long voyage, I arrived at Bussorah and thence returned to Bagdad, with so much wealth that I knew not its extent. I gave a great deal to the poor and bought another considerable estate in addition to what I had already.

Thus Sindbad finished the history of his third voyage. He gave another hundred sequins to Hindbad and invited him to dinner the next day to hear of the fourth voyage.

## THE FOURTH VOYAGE OF SINDBAD THE SAILOR

After I had rested from the dangers of my third voyage, my passion for trade and my love of novelty soon again prevailed. I therefore settled my affairs and provided a stock of goods fit for the traffic I designed to engage in. I took the route through Persia, travelled over several provinces, and then arrived at a port where I embarked. On putting out to sea we were overtaken by such a violent gale of wind as obliged the captain to reef his sails, and take every precaution to avoid being wrecked. But all was in vain. Our endeavors had no effect. The sails were split in a thousand pieces, and the ship was stranded. A number of the merchants and seamen were drowned and the cargo was lost.

I had the good fortune, with several of the merchants and mariners, to get on some planks, and we were carried by the current to an island which lay before us. There we found fruit and spring-water, which preserved our lives. We stayed all night near the place where we had been cast ashore.

Next morning as soon as the sun was up we explored the island and saw some houses which we approached. As soon as we drew near we were encompassed by a great number of negroes who seized us, shared us among them, and carried us to their respective habitations.

I and five of my comrades were carried to one place. Here they made us sit down and gave us a certain herb which they made signs for us to eat. My comrades not taking notice that the blacks ate none of it themselves thought only of satisfying their hunger and ate with greediness. But I, suspecting some trick, would not so much as taste it, which happened well for me, as in a little time I perceived my companions had lost their senses, and that when they spoke to me they knew not what they said.

The negroes fed us afterwards with rice prepared with oil of

cocoa-nuts, and my comrades who had lost their reason ate of it greedily. I also partook of it, but very sparingly. They gave us that herb at first on purpose to deprive us of our senses, that we might not be aware of the sad destiny prepared for us ; and they supplied us with rice to fatten us ; for, being cannibals, their design was to eat us as soon as we grew fat. Within a few weeks they devoured my comrades, but my senses being entire, you may easily guess that instead of growing fat as the rest did I grew leaner every day. The fear of death under which I labored turned all my food into poison. I fell into a languishing distemper, which proved my safety ; for the negroes, seeing me withered, lean, and sick, deferred my death.

Meanwhile I had much liberty so that scarcely any notice was taken of what I did, and this gave me an opportunity one day to get at a distance from the houses and to make my escape. An old man who saw me and suspected my design called to me as loud as he could to return ; but instead of obeying him, I redoubled my speed and quickly got out of sight. At that time there was none but the old man about the houses, the rest being abroad and not to return till night, which was usual with them. Therefore, being sure that they could not arrive in time to pursue me, I went on till sundown, when I stopped to rest a little and to eat some of the provisions I had secured ; but in the morning I speedily set forward again and travelled seven days. I avoided those places which seemed to be inhabited, and lived for the most part on cocoa-nuts, which served me both for meat and drink. On the eighth day I came near the sea and saw some white people like myself gathering pepper of which there was great plenty in that place. This I took to be a good omen and went to them without any scruple.

The people who gathered pepper came to meet me as soon as they saw me, and asked me in Arabic who I was and whence I came. I was overjoyed to hear them speak in my own language and satisfied their curiosity by giving them an account



of my shipwreck, and how I fell into the hands of the negroes. "Those negroes," replied they, "eat men ; and by what miracle did you escape their cruelty ?"

I related to them the circumstances I have just mentioned, at which they were wonderfully surprised.

I stayed with them till they had gathered their quantity of pepper and then sailed with them to the island whence they had come. They presented me to their king who was a good prince. He had the patience to hear the story of my adventures, and he afterwards gave me clothes and commanded care to be taken of me.

The island was very well peopled, plentiful in everything, and the capital was a place of great trade. This agreeable retreat was very comfortable to me after my misfortunes, and the kindness of the prince completed my satisfaction. There was not a person more in favor with him than myself, and consequently every man in court and city sought to oblige me ; so that in a very little time I was looked on rather as a native than a stranger.

I observed one thing which to me appeared very extraordinary. All the people, the king himself not excepted, rode their horses without bridle or stirrups. I went one day to a workman and gave him a model for making the stock of a saddle. When that was done I covered it myself with velvet and leather and embroidered it with gold. I afterwards went to a smith, who made me a bit according to the pattern I showed him, and also some stirrups. When I had all things completed, I presented them to the king and put them on one of his horses. His majesty mounted immediately and was so pleased with them that he testified his satisfaction by large presents. I made several others for the ministers and principal officers of his household, which gained me great reputation and regard.

As I paid my court very constantly to the king, he said to me one day : "Sindbad, I love thee. I have one thing to demand of thee which thou must grant. I have a mind thou

shouldst marry that so thou mayst stay in my dominions and think no more of thine own country."

I durst not resist the prince's will, and he gave me one of the ladies of his court, noble, beautiful, and rich. The ceremonies of marriage being over, I went and dwelt with my wife, and for some time we lived together in perfect harmony. I was not, however, satisfied with my banishment, and therefore designed to make my escape at the first opportunity and to return to Bagdad, which my present life, however advantageous, could not make me forget.

At this time the wife of one of my neighbors, with whom I had contracted a very strict friendship, fell sick and died. I went to see and comfort him in his affliction, and finding him absorbed in sorrow, I said to him as soon as I saw him, "God preserve you and grant you a long life."

"Alas!" replied he, "how do you think I should obtain the favor you wish me? For I must be buried this day with my wife. That is the law in our island. The living husband is interred with the dead wife, and the living wife with the dead husband."

While he was giving me an account of this barbarous custom, his kindred, friends, and neighbors came to assist at the funeral and presently began their march to the place of burial. The husband walked first, next to the dead body. They proceeded to a high mountain, and when they had reached the place of their destination, they took up a large stone which formed the mouth of a deep pit and let down the body with all its apparel and jewels. Then the husband, embracing his kindred and friends, suffered himself to be placed on another bier, without resistance, with a pot of water and seven small loaves, and was let down in the same manner. The ceremony being over, the mouth of the pit was again covered with the stone, and the company returned.

I mention this ceremony the more particularly because I was

in a few weeks' time to be the principal actor on a similar occasion. Alas! my own wife fell sick and died. I made every remonstrance I could to the king not to expose me, a foreigner, to this inhuman law. I appealed in vain. The king and all his court, with the most considerable persons of the city, sought to soften my sorrow by honoring the funeral with their presence, and at the termination of the ceremony I was lowered into the pit with a vessel full of water and seven loaves. As I approached the bottom I discovered, by the aid of the little light that came from above, that I was in what appeared to be an endless cavern about fifty fathoms deep. I lived for some time on my bread and water, when, one day, just as they were on the point of exhaustion, I heard the tread of some animal, and I heard it breathe or pant as it moved. I followed the sound. The animal seemed to stop at intervals, but always fled and breathed hard as I approached. I pursued it for a considerable distance till at last I saw a light, resembling a star. I went on, sometimes lost sight of the light, but always recovered it again, and finally discovered that it came through a hole in the rock. I crept out and found myself on the sea-shore, at which I felt exceeding joy. Shortly afterwards I perceived a ship making for the place where I was. I made a signal with the linen of my turban and called to the crew as loud as I could. They heard me and sent a boat to bring me on board.

We touched at several ports, and at last I arrived happily at Bagdad. Out of gratitude to God for His mercies, I contributed liberally towards the support of several mosques and the subsistence of the poor, and enjoyed myself with my friends in festivities and amusements.

Here Sindbad made a new present of one hundred sequins to Hindbad, whom he requested to return with the rest of the company next day at the same hour to dine with him and hear the story of his fifth voyage.

## THE FIFTH VOYAGE OF SINDBAD THE SAILOR

All the troubles and calamities I had undergone could not cure me of my inclination to make new voyages. I therefore bought goods, and departed with them for a seaport. That I might not be obliged to depend on a captain, but have a ship at my own command, I remained at the seaport till one was built for me at my own charge. When the ship was ready I went on board with my goods ; but not having enough to load her, I agreed to take with me several merchants of different nations and their merchandise.

We sailed with the first fair wind, and after a long navigation the first place we touched at was a desert island, where we found an egg of a roc, equal in size to that I formerly mentioned. There was a young roc in it, just ready to be hatched, and its beak had begun to break the egg.

The merchants who landed with me cut a hole in the shell with hatchets and pulled out the young roc piecemeal, and roasted it. I had in vain entreated them not to meddle with the egg.

Scarcely had they finished their repast when there appeared in the air, at a considerable distance, two great clouds. The captain of my ship, knowing by experience that the clouds were the male and female parents of the roc, pressed us to reëmbark with all speed, to prevent the misfortune which he saw threatened us.

The two rocs approached with a frightful noise, which they redoubled when they saw the egg broken and their young one gone. Then they flew back in the direction they had come and disappeared for some time, while we made all the sail we could to endeavor to escape.

They soon returned, and we observed that each of them carried in its talons an enormous rock. When they came directly over my ship, they hovered, and one of them let go its

rock ; but by the dexterity of the steersman the rock missed us and fell into the sea. Immediately the other also dropped its rock, which so exactly hit the middle of the ship as to split it into pieces. The mariners and passengers were all crushed to death or fell into the sea. I myself was among the latter, and I fortunately caught hold of a piece of the wreck, and swimming, sometimes with one hand and sometimes with the other, but always holding fast the plank, the wind and the tide favoring me, I came to an island and got safely ashore.

I sat down on the grass to recover from my fatigue, after which I went into the island to explore it. It seemed to be a delicious garden. I found trees everywhere, some of them bearing green and others ripe fruits, and there were streams of fresh pure water. I ate of the fruits, which I found excellent ; and drank of the water, which was very good.

When I was a little advanced into the island, I saw an old man, who appeared very weak and infirm. He was sitting on the bank of a stream, and at first I took him to be a person who had been shipwrecked like myself. I went towards him and saluted him, but he only slightly bowed his head. I asked him why he sat so still ; but instead of answering me, he made a sign for me to take him on my back and carry him over the brook.

I believed him really to be in need of my assistance, took him on my back, and having carried him over, bade him get down. I stooped, that he might get off with ease ; but instead of doing so (which I laugh at every time I think of it) the old man, who to me appeared quite decrepit, threw his legs nimbly about my neck. He sat astride on my shoulders and held my throat so tight that I thought he would strangle me, and I fainted away.

Notwithstanding my fainting, the ill-natured old fellow still kept his seat on my neck. When I had recovered my breath, he thrust one of his feet against my side and struck me so rudely with the other that he forced me to get up. Having arisen, he made me carry him under the trees and forced me

now and then to stop, that he might gather and eat fruit. He never left his seat all day ; and when I lay down to rest at night, he laid himself down with me, holding still fast about my neck. Every morning he pinched me to make me awake, and afterwards obliged me to get up and walk, and spurred me with his feet.

One day I found several dry calabashes that had fallen from a tree. I took a large one, and after cleaning it, pressed into it some juice of the grapes, which abounded in the island. Having filled the calabash, I put it in a convenient place, and going thither again some days after, I tasted it, and found the wine so good that it gave me new vigor, and so exhilarated my spirits, that I began to sing and dance as I carried my burden.

The old man, perceiving the effect which the wine had on me, and that I carried him with more ease than before, made me a sign to give him some of it. I handed him the calabash, and the liquor pleasing his palate, he drank it off. There being a considerable quantity of it, he soon began to sing and to move about from side to side in his seat upon my shoulders, and by degrees to loosen his legs from about me. Finding that he did not press me as before, I threw him on the ground, where he lay without motion.

I was extremely glad to be thus freed from this troublesome fellow and walked towards the beach, where I met the crew of a ship that had cast anchor, to take in water. They were surprised to see me, but more so at hearing the particulars of my adventures. "You fell into the hands of the old man of the sea," said they, "and are the first who ever escaped strangling by his malicious embraces. He never quits those he has once made himself master of till he has destroyed them, and he has made this island notorious by the number of men he has slain."

They carried me with them to the captain, who received me with great kindness. He put out to sea, and after some days' sail we arrived at the harbor of a great city.

One of the merchants who had taken me into his friendship invited me to go along with him. He gave me a large sack, and having recommended me to some people of the town who gathered cocoa-nuts, desired them to take me with them. "Go," said he, "follow them, and act as you see them act ; but do not separate from them. Otherwise you may endanger your life."

Having thus spoken he gave me provisions for the journey, and I went with them.

We came to a thick forest of very lofty cocoa-trees, with trunks so smooth that it was not possible to climb to where the fruit hung. When we entered the forest we saw a great number of apes of several sizes, who fled as soon as they perceived us and climbed to the tops of the trees with amazing swiftness.

The merchants with whom I was, gathered stones and threw them at the apes on the trees. I did the same ; and the apes, out of revenge, threw cocoa-nuts at us very fast and with such gestures as sufficiently testified their anger and resentment. We gathered up the cocoa-nuts, and from time to time threw stones to provoke the apes ; so that by this stratagem we filled our bags with the nuts. I thus gradually collected as many as produced me a considerable sum.

Having laden our vessel with cocoa-nuts, we set sail and went to the isle of Comari, where I exchanged my share for pepper and wood of aloes, and went with other merchants pearl-fishing. I hired divers, who brought me up some pearls that were very large and pure. Afterward I embarked in a vessel that happily arrived at Bussorah. Thence I returned to Bagdad, where I realized vast sums from my pepper, wood of aloes, and pearls. I gave the tenth of my gains in alms, as I had done on my return from my other voyages, and rested from my fatigues.

Sindbad here ordered one hundred sequins to be given to Hindbad, and requested him and the other guests to dine with him the next day, to hear the account of his sixth voyage.

**THE SIXTH VOYAGE OF SINDBAD THE SAILOR**

I know, my friends, that you will wish to hear how, after having been shipwrecked five times and escaped so many dangers, I could resolve again to tempt fortune and expose myself to new hardships. I am myself astonished at my conduct when I reflect on it, and must certainly have been actuated by my destiny, from which none can escape. Be that as it may, after a year's rest I prepared for a sixth voyage, notwithstanding the entreaties of my kindred and friends, who did all in their power to dissuade me.

I travelled through several provinces of Persia and the Indies and arrived at a seaport, where I embarked in a ship, the captain of which was bound on a long voyage. We started, but after a time lost our course. Suddenly we saw the captain quit his rudder, uttering loud lamentations. He threw off his turban, pulled his beard, and beat his head like a madman. We asked him the reason; and he answered that we were in the most dangerous place in all the ocean. "A rapid current carries us along with it," said he, "and the ship will be wrecked in less than a quarter of an hour."

It happened as he said. The ship was carried by the current to the foot of an inaccessible mountain, where she struck and went to pieces, yet in such a manner that we saved our lives, our provisions, and the best of our goods.

The mountain at the foot of which we were was covered with wrecks, with a vast number of human bones, and with an incredible quantity of goods and riches of all kinds. These objects served only to augment our despair. In all other places it is usual for rivers to run from their channels into the sea; but here a river of fresh water runs from the sea into a dark cavern, whose entrance is very high and spacious. What is most remarkable in this place is that the stones of the mountain are of crystal, rubies, or other precious stones.



To finish the description of this place, it is not possible for ships to get off when once they approach within a certain distance ; and what completes the misfortune is, that there is no possibility of ascending the mountain or of escaping by the sea.

We continued on the shore at the foot of the mountain, in a state of despair and expected death every day. On our first landing we had divided our provisions as equally as we could, and thus every one lived a longer or shorter time, according to the use he made of his food.

I survived all my companions ; and when I buried the last I had so little provisions remaining that I thought I could not long survive, and I dug a grave, resolving to lie down in it because there was no one left to pay me the last offices of respect. But it pleased God once more to take compassion on me and put it in my mind to go to the bank of the river which ran into the great cavern. Considering its probable course with great attention, I said to myself : " This river, which runs underground, must somewhere have an issue. If I make a raft and leave myself to the current, it will convey me to some inhabited country, or I shall perish. If I be drowned, I lose nothing, but only change one kind of death for another."

I immediately went to work on large pieces of timber and cables, for I had a choice of them from the wrecks, and tied them together so strongly that I soon made a very solid raft. When I had finished, I loaded it with some chests of rubies, emeralds, and bales of rich stuffs. Having balanced my cargo exactly, and fastened it well to the raft, I went on board with two oars that I had made, and leaving the raft to the course of the river, resigned myself to the will of God.

As soon as I entered the cavern I lost all light, and the stream carried me I know not whither. Thus I floated on in perfect darkness, and once found the arch so low that it very nearly touched my head, which made me cautious afterwards to avoid the like danger. All this while I ate nothing but what was

just necessary to support nature; yet notwithstanding my frugality all my provisions were spent. Then I became insensible. I cannot tell how long I continued so; but when I revived, I was surprised to find myself amidst a great number of negroes in an extensive plain on the brink of a river, where my raft was tied. I got up as soon as I saw them and saluted them. They spoke to me, but I did not understand their language. I was so transported with joy that I knew not whether I was asleep or awake; but being persuaded that I was not asleep, I recited the following words in Arabic aloud, "Call upon the Almighty, He will help thee thou needest not perplex thyself about anything else; shut thy eyes, and while thou art asleep, God will change thy bad fortune into good."

One of the negroes, who understood Arabic, hearing me speak thus, came towards me and said: "Brother, be not surprised to see us. We are inhabitants of this country, and water our fields from this river, which comes out of the neighboring mountain. We saw your raft, and one of us swam into the river and brought it hither, where we fastened it, as you see, until you should awake. Pray tell us your history. Whence did you come?"

I begged of them first to give me something to eat and then I would satisfy their curiosity. They gave me several sorts of food, and when I had satisfied my hunger, I related all that had befallen me, which they listened to with attentive surprise. As soon as I had finished, they told me, by the person who spoke Arabic and interpreted to them what I said, that I must go along with them and tell my story to their king.

They immediately sent for a horse, and having helped me to mount, some of them walked before to show the way, while the rest took my cargo and followed.

We marched till we came to the capital of Serendib,<sup>o</sup> for it was in that island I had landed. The negroes presented me to

their king. I approached his throne and saluted him as I used to do the kings of the Indies ; that is to say, I prostrated myself at his feet. The prince ordered me to rise, received me with an obliging air, and made me sit down near him.

I concealed nothing from the king, but related to him all that I have told you. At last my goods were brought in, and the bales opened in his presence. He admired, above all, the rubies and emeralds, for he had none in his treasury that equalled them.

Observing that he looked on my jewels with pleasure, and viewed the most remarkable among them, one after another, I fell prostrate at his feet and took the liberty to say to him, "Sire, not only my person is at your majesty's service, but my goods, and I would beg of you to dispose of them as your own."

He answered me with a smile: "Sindbad, I will take nothing of yours. Far from lessening your wealth, I design to augment it, and will not let you quit my dominions without marks of my liberality."

He then charged one of his officers to take care of me and ordered people to serve me at his own expense. The officer was very faithful in the execution of his commission and caused all my goods to be carried to the lodgings provided for me.

I went every day at a set hour to make my court to the king, and spent the rest of my time in viewing the city and what was most worthy of notice.

At length I prayed the king to allow me to return to my own country, and he granted me permission in the most obliging and honorable manner. He would force a rich present upon me, and at the same time charged me with a letter for the Commander of the Faithful, our sovereign, saying to me, "I pray you give this present from me and this letter to the Caliph Haroun Alraschid, and assure him of my friendship."

The ship set sail, and after a very successful voyage we landed at Bussorah, and thence I went to the city of Bagdad,

where the first thing I did was to acquit myself of my commission.

I took the King of Serendib's letter and went to present myself at the gate of the Commander of the Faithful, and was immediately conducted to the throne of the caliph. I made my obeisance and presented the letter and gift. When he had read what the King of Serendib wrote to him, he asked me if that prince were really so rich and potent as he represented himself in his letter. I prostrated myself a second time, and rising again said: "Commander of the Faithful, I can assure your majesty he doth not exceed the truth. I bear him witness. Nothing is more worthy of admiration than the magnificence of his palace."

The caliph was much pleased with my account and sent me home with a rich present.

Here Sindbad commanded another hundred sequins to be paid to Hindbad and begged him to come on the morrow to hear of his seventh and last voyage.

#### THE SEVENTH AND LAST VOYAGE OF SINDBAD THE SAILOR

On my return home from my sixth voyage I had entirely given up all thoughts of again going to sea; for my age now required rest, and I was resolved no more to expose myself to such risks as I had encountered, so that I thought of nothing but to pass the rest of my days in tranquillity. One day, however, an officer of the caliph's inquired for me. "The caliph has sent me," said he, "to tell you that he must speak with you."

I followed the officer to the palace, where being presented to the caliph I saluted him by prostrating myself at his feet. "Sindbad," said he to me, "I am in need of your service. You must carry my answer and present to the King of Serendib."

This command of the caliph was to me like a clap of thunder. "Commander of the Faithful," I replied, "I am ready to do whatever your majesty shall think fit to command; but I beseech you most humbly to consider what I have undergone. I have also made a vow never to leave Bagdad."

Perceiving that the caliph insisted on my compliance, I submitted and told him that I was willing to obey. He was very well pleased and ordered me one thousand sequins for the expenses of my journey.

As soon as the caliph's letter and present were delivered to me, I went to Bussorah, where I embarked and had a very prosperous voyage. Having arrived at the Isle of Serendib, I was conducted to the palace with much pomp, where I prostrated myself on the ground before the king. "Sindbad," said the king, "you are welcome; I have many times thought of you. I bless the day on which I see you once more."

I made my compliments to him and thanked him for his kindness, and delivered the gifts from my august master.

The King of Serendib was highly gratified at the caliph's acknowledgment of his friendship. The king, when he dismissed me, made me a very considerable present. I embarked immediately to return to Bagdad, but had not the good fortune to arrive there so speedily as I had hoped.

Three or four days after my departure we were attacked by pirates, who easily seized our ship. Some of the crew offered resistance, which cost them their lives. But as for myself and the rest, who were not so imprudent, the pirates saved us and carried us into a remote island, where they sold us.

I fell into the hands of a rich merchant, who, as soon as he bought me, took me to his house, treated me well, and clad me handsomely as a slave. Some days afterward he asked me if I understood any trade. I answered that I was no mechanic, but a merchant, and that the pirates who sold me had robbed me of all I possessed. "Tell me," said he, "can you shoot

with a bow?" I answered that shooting with the bow was one of my exercises in my youth. He gave me a bow and arrows, and, taking me behind him on an elephant, carried me to a thick forest some leagues from the town. We penetrated a great way into the wood, and when he thought fit to stop, he bade me alight, and showed me a great tree. "Climb up that," said he, "and shoot at the elephants as you see them pass by, for there is a prodigious number of them in this forest, and if any of them fall, come and give me notice."

Having spoken thus, he left me victuals and returned to the town, and I continued on the tree all night.

I saw no elephant during the night, but next morning, at break of day, I perceived a great number. I shot several arrows among them, and at last one of the elephants fell. The rest retired immediately and left me at liberty to go and acquaint my patron with my success. When I had informed him, he commended my dexterity and was much pleased. We went afterwards together to the forest, where we dug a hole for the elephant and buried it, my patron designing to return when it was rotten and take its tusks to trade with.

I continued this employment for two months. One morning, as I looked for the elephants, I perceived with extreme amazement that, instead of passing by me across the forest as usual, they stopped and came to me with a horrible noise, in such numbers that the ground was covered and shook under them. They surrounded the tree in which I was concealed, with their trunks uplifted, and all fixed their eyes on me. At this alarming spectacle I continued immovable and was so much terrified that my bow and arrows fell out of my hand.

My fears were not without cause; for after the elephants had stared at me for some time, one of the largest of them put his trunk round the foot of the tree, plucked it up, and threw it on the ground. I fell with the tree, and the elephant, taking me up with his trunk, laid me on his back, where I sat more

like one dead than alive. He put himself at the head of the rest, who followed him in line, one after the other, carried me a considerable way, then placed me on the ground and retired with all his companions. After having lain some time, and seeing that the elephants were gone, I got up and found I was on a long and broad hill, almost covered with the bones and tusks of elephants. I doubted not but this was the burial-place of the elephants, and that they carried me thither on purpose to tell me that I should forbear to kill them, as now I knew where to get their tusks without inflicting injury on them. I did not stay on the hill, but turned towards the city; and after having travelled a day and a night, I came to my patron.

As soon as my patron saw me he exclaimed: "Ah, poor Sindbad, I was in great trouble to know what was become of you. I have been at the forest, where I found a tree newly pulled up, and your bow and arrows on the ground, and I despaired of ever seeing you more. Pray tell me what befell you."

I satisfied his curiosity, and we both of us set out next morning to the hill. We loaded the elephant which had carried us with as many tusks as he could bear; and when we returned, my master thus addressed me: "Hear now what I shall tell you. The elephants of our forest have every year killed a great many slaves, whom we sent to seek ivory. For all the cautions we could give them those crafty animals destroyed them one time or other. God has delivered you from their fury and has bestowed that favor on you only. It is a sign that He loves you and has some use for your service in the world. You have procured me incredible wealth; and now our whole city is enriched by your means, without any more exposing the lives of our slaves. After such a discovery, I can treat you no more as a slave, but as a brother. God bless you with all happiness and prosperity. I henceforth give you your liberty. I will also give you riches."

To this I replied: "Master, God preserve you. I desire no

other reward for the service I had the good fortune to do to you and your city but leave to return to my own country."

"Very well," said he, "the monsoon<sup>o</sup> will in a little time bring ships for ivory. I will then send you home."

I stayed with him while waiting for the monsoon; and during that time we made so many journeys to the hill that we filled all his warehouses with ivory. The other merchants who traded in it did the same.

The ships arrived at last, and my master himself having made choice of the ship wherein I was to embark, loaded half of it with ivory on my account, and obliged me to accept a present of some curiosities of the country of great value. After I had returned him a thousand thanks for all his favors I went aboard.

We stopped at some islands to take in fresh provisions. Presently our vessel being come to a port on the main-land in the Indies, I was not willing to venture by sea to Bussorah, and I landed my proportion of the ivory, resolving to proceed on my journey by land. I realized vast sums by my ivory, bought several rarities, which I intended for presents, and when my equipage was ready, set out in company with a large caravan of merchants. I was a long time on the journey, and suffered much, but was happy in thinking that I had nothing to fear from the seas, from pirates, from serpents, or from the other perils to which I had been exposed.

I at last arrived safe at Bagdad and immediately waited on the caliph to give him an account of my embassy. He loaded me with honors and rich presents, and I have ever since devoted myself to my family, kindred, and friends.

Sindbad here finished the relation of his seventh and last voyage, and then addressing himself to Hindbad, said: "Well, friend, did you ever hear of any person that suffered so much as I have? Is it not reasonable that, after all this, I should enjoy a quiet and pleasant life?"



As he said these words, Hindbad kissed Sindbad's hand and said: "Sir, my afflictions are not to be compared with yours. You not only deserve a quiet life, but are worthy of all the riches you possess, since you make so good a use of them. May you live happily for a long time."

Sindbad ordered him to be paid another hundred sequins and told him to give up carrying burdens as a porter, and to eat henceforth at his table, for he wished that he should all his life have reason to remember that he henceforth had a friend in Sindbad the sailor.

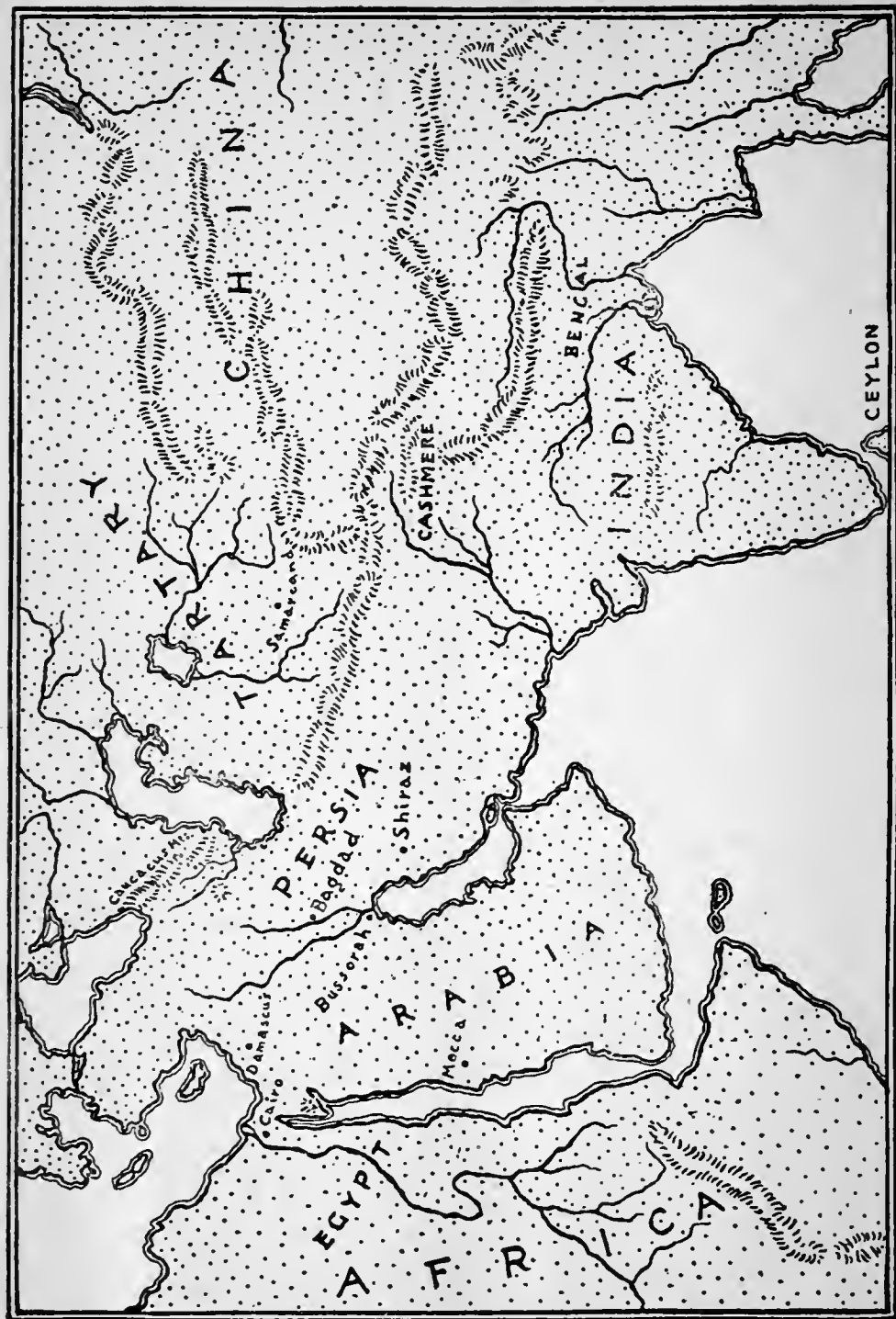
The Sultan of the Indies could not but admire the prodigious and inexhaustible memory of the sultanness his wife, who had entertained him for a thousand and one nights with such a variety of interesting stories.

His temper was softened and his prejudices removed. He was not only convinced of the merit and great wisdom of the sultanness Schehera-zade, but he remembered with what courage she had offered to be his wife, without fearing the death to which she knew she exposed herself, and which so many sultanesses had suffered within her knowledge.

These considerations, and the many other good qualities he knew her to possess, induced him at last to say to her: "I confess, lovely Schehera-zade, that you have appeased my anger. I freely renounce the law I had imposed on myself, and I will have you regarded as the deliverer of the many damsels I had resolved to sacrifice to my unjust resentment."

The sultanness cast herself at his feet and embraced them tenderly, with all the marks of the most lively and perfect gratitude.

The grand vizier soon learned this agreeable intelligence from the sultan's own mouth. It was instantly carried to the city, towns, and provinces, and gained the sultan and the beautiful Schehera-zade his consort universal applause and the blessings of all the people of the extensive empire of the Indies.



THE REGION IN WHICH OCCURRED THE INCIDENTS RELATED IN THE STORIES

## NOTES

Page 1. **Vizier**: an important state official. The first vizier, or grand vizier, would be the ruler's chief adviser and executive.

Page 3. **Bath**: there is frequent reference to the bath all through these stories. Bathing was specially enjoined by the Koran, and public baths were numerous and much patronized by the well-to-do in every large town.

Page 8. **Genie**: a mythical being of monstrous size and supernatural power. The genii are represented to be, in most instances, superior to man, yet subordinate to the authority of certain favored individuals. Except in the case of these favored persons, their interference in human affairs is generally for evil.

Page 10. In the original work, the sultanness who relates the stories tells a portion each morning, and she never fails to break off in a most interesting part and then asks the sultan to spare her life for another day that she may finish the tale on which she is engaged. The request is always granted. These interruptions are omitted in the present edition.

Page 14. **Sequin**: an old gold coin, worth about \$2.25.

Page 29. The color of the turban was by law made the distinguishing mark of the wearer's religion. Blue was for Christians, yellow for Jews, white for Mohammedans, and red for the fire-worshippers.

Page 29. The worshippers of fire, or followers of Zoroaster, exist to this day in Persia. Every morning they pay their devotions to the sun, and they have altars in their churches on which

fire burns perpetually. Under the emblems of fire and the sun as the sources of heat and light, they offer their adoration to the deity. They have always been disliked by the followers of Mohammed, and some of the tales in the *Arabian Nights* accuse them of making human sacrifices, but it is not probable that they were guilty of this barbarity.

Page 34. **Emir** : a grand court officer.

Page 47. The Mohammedan women all wear veils when they go out on the street or when they are in the presence of men not of their own household. The veils consist of two muslins — one that covers the face all but the eyes, and the other that hides the whole headdress and hangs halfway down the back.

Page 68. It was customary to protect the apartments of ladies of wealth or high station by a guard of black slaves.

Page 71. **Divan** : a council of state.

Page 74. **Dervish** : an oriental monk of extreme poverty and austere life. The dervishes wear a costume consisting of a shirt of coarse linen, a white mantle about the shoulders, a leather girdle, with some shining stone on the buckle in front, and an enormous brimless hat. The legs are always bare. The breast is exposed, and is sometimes burned or scarred in token of the greater devotion of the individual bearing such marks. The order has few rules, except those pertaining to the performing of their fantastic rites every Tuesday and Friday. On those days they meet in a large hall, where they all stand with their eyes fixed on the ground and their arms crossed, while the imaan, or preacher, standing in a pulpit, reads part of the Koran. Then he gives a short exposition of what he has read, and his hearers gird up their mantles about their bodies and begin to whirl around. The motion varies from slow to fast, in accord with the music by which it is accompanied, and the whirling is kept up for an hour or more. At its close the devotees all shout out, "There is no other god but God, and Mohammed is his prophet." They then kiss the superior's hand, and

retire. Some of the younger dervishes are only six or seven years old.

Page 77. A **khan** or caravansary is a large building of quadrangular form, two stories in height. The ground floor is used for warehouses and stables, and the upper floor for lodgings. The khan always contains a fountain, and in the towns has cook-shops and other conveniences attached.

Page 82. **Bisnagar**: now called Baroda, a state in India with a capital of the same name, about two hundred miles north of Bombay.

Page 83. A **bezetzein** or **bazaar** is a stone building resembling a long gallery. It is arched with wood, and contains shops of varying sizes, where merchants expose their goods for sale. Each kind of business has a different bazaar. After sundown the bazaars are locked up, as is also the street itself.

Page 109. A **quarter-staff** is a long, stout staff, formerly used as a weapon. In action it was grasped with both hands.

Page 138. **Cadi**: a magistrate. Marriage in Mohammedan countries is exclusively a civil ceremony, and is conducted by a magistrate, and not by a preacher.

Page 156. **Roc**: a monstrous bird of Arabian mythology. Marco Polo in his *Travels* speaks of this bird, and says it will take up and carry off an elephant or a rhinoceros.

Page 166. **Derhem**: a small silver coin worth about ten cents.

Page 182. **Sesame**: a small grain.

Page 215. **Imaun**: a Mohammedan minister or preacher.

Page 244. **Serendib**: an old name for the island of Ceylon.

Page 250. **Monsoon**: a wind of the Indian Ocean and Eastern seas, that blows from the southeast for half the year and in the opposite direction for the other half.



# A PRONOUNCING GLOSSARY

Abdallah, äb-däl'läh.

Ahmed, ä'med.

Aladdin, ä-lad'din.

Ali Baba, ä'lē bā'bä.

Baba Abdalla, bā'bä äb-däl'läh.

Baba Mustapha, bā'bä moos'-  
tä-fä.

Badroul-Boudour, bā-drül' bū-  
dūr'.

Bagdad, bäg-däd'.

Beder, bed'er.

Bengal, ben-gawl'.

Bezetzein (also spelled Bezesteen),  
bez'et-zene.

Bisnagar, bis-nä-gar'.

Boubekir Muezin, baw-bě-kir'  
mū-ez'in.

Bussorah (also spelled Bassora),  
bus'sō-rah.

Cadi, kā'dī.

Cairo, kī'ro.

Cashmere, kash-mere'.

Cassim, kas'sim.

Caucasus, kaw'kā-sūs.

Cogia Hassan Alhabbel, kō'gy-ä  
häs'san äh-häb'bäl.

Cogia Houssain, kō'gy-a hūs-  
sän.

Comari, kom'ar-ī.

Dinar-zade, dē-nar-zä'dah.

Divan, dī-yan'.

Emir, ē'mer.

Euphrates, ū-frā'teez.

Fareshah, far-e'shah.

Fatima, fät'ī-mah.

Feroze-shah, fee-roze-shah'.

Genie, jee'ny.

Genii, jee'ny-ī.

Giafar, jäf'är.

Gulnare, gul-nar'ree.

Haroun Alraschid, här-rūn' äh-  
rash'id.

Hindbad, hīnd'bad.

Imaun, ī-män'.

Jéhaun-ara (also spelled Giau-  
hare), jee-haun-ar'ah.

Khan, kän.

Labe, lä'bee.

Mahmoud, mä-mōōd'.

Mobarec, mō'bar-ek.

Morgiana, mör-gī-ā'nä.

Mustapha, mōös'tä-fä.

Noor-Jehaun, nōor-jee-hawn'.

Nouronnihar, nōo-ron-ī-hār'.

Perie Banou, pee'rī pā'nōo.

Roha, rō'hā.

Saad, sād.

Saadi, sā'dee.

Saleh, sā'leh.

Samandal, sām-ān'dāl.

Samarcand, sā-mār-kānd'.

Schah-riar, shah'ree-ar.

Schah-zenan, shāh'zee-nān.

Schaibar, shā'bar.

Schehera-zade, shā-hā-rā-zā'dā.

Serendib, see-ren'dib.

Sesame, ses'ā-mě.

Shiraz, she'rāz.

Sindbad, sind'bad.

Zeyn Alasnam, zān ā-las'nām.



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